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— TO —

REV. WILLIAM HARVEY, D. D.

AND

REV. SAMUEL C. EWING, D. D.

By REV. ANDREW WATSON, D. D., CAIRO, EGYPT.

These were fellow labourers together with God.—EDS.

Rev. William Harvey, D. D.

THE Rev. Harvey, D. D., was born in Campbeltown, near Glasgow, Scotland, on April 30th, 1835, and removed to America with his father's family in 1850. He attended the College of Westminster at New Wilmington, Pa., and graduated there in 1862. He took the full course in Theology at the Seminary in Allegheny, and was licensed by the U. P. Presbytery of Detroit on April 12th 1864, and ordained by the same Presbytery on August 29th, 1865, as a missionary under appointment to Egypt.

He was married to Miss Herietta M. Lee on Sept. 7th, 1865. They sailed from New York Sept. 30th, 1865, and landed in Egypt at Alexandria on December 19th of the same year, and I had the pleasure of meeting them in the harbor and welcoming them to Egypt, where they lived

and labored happily and profitably together for about 43 years.

Soon after Dr. Harvey's arrival in Egypt he was appointed missionary in the district of the Fayoom. He soon acquired a practical knowledge of the difficult Arabic language, which he used with great profit to many during his missionary career. Dr. Harvey settled first in Madinet El-Fayoom and was introduced to the work by Dr. Lansing who remained with him for about a month and a half. He remained in the Madinet a few years but during these years he visited various places and among them Sinoris to which he removed about the beginning of the year 1870 and where the Lord richly blessed his labors. In this town of perhaps 13,000 inhabitants he gathered a congregation and instructed the members in the "faith once delivered to the saints," laying the found-

dations broad and deep. Many of them were men of ability and piety and many of their sons and daughters are active workers in the Lord's vineyard today, and some of them are successful pastors, such for instance as the pastor of Assiut, and the pastor of Kena; also the pastors of Maasara, Abukerkas and Menhara.

The Sinoris congregation was among the first to choose a native pastor, who was ordained and installed in 1876 and has been greatly blessed in erecting the spiritual temple on the well-laid foundations. Dr. Harvey also before leaving for his first vacation led them in the work of erecting a church building, and on the interesting occasion of its dedication both Dr. Lansing and Dr. Hogg took part in the exercises. The death of Dr. and Mrs. Harvey's little daughter Annie, only twelve days before and her new-made grave by the north wall of the church, cast a certain sadness over the large company that met to witness the dedicatory services. She was a beautiful child and much beloved by all.

Dr. and Mrs. Harvey left the Fayoom on a visit to America as their first furlough on the first day of June 1875, accompanied some distance by their sorrowing parishoners, many of whom had been brought to a saving knowledge of the Lord through their labors. On their return from America, Dr. Harvey was appointed to visit all the nuclei of believers in the Nile valley as far as Assuan, making use of the Nile boat Ibis for this purpose. He spent a part of two years at this interesting and useful work, a partial account of which is given in "The American Mission in Egypt." At that time he crossed the desert to the Red sea coast and spent some days in Koseir, encouraging and strengthening the brethren there. The attention of many was first called to evangelical truth and salvation through faith in Jesus Christ by these visits.

From April 1st, 1878, he was located in Cairo and from this date to the day of

his death he was associated with the writer. Though he made some subsequent missionary tours on the Ibis, I have always accounted it a great privilege to have been associated with him and Dr. Lansing during the greater part of my missionary life. They were so different and yet each was necessary to the success of the work, while we always labored together in the greatest harmony, and participated in each others joys and sorrows.

Dr. Harvey's time and talents were entirely devoted to his work as a missionary; nothing could turn him aside from this. He never attempted to acquire any other language than that through which he had to speak to the Egyptians, and though interested in Egyptian antiquities and ancient history, his time and strength were given to work among the moral ruins of modern Egyptians. His ambition was that of his Master to reach the souls and lives of the people among whom he was laboring, seeking to benefit them for time and eternity. He was sure to be present in all public meetings connected with the work, whether the meetings were for advancement in spiritual life, or for business pertaining to the extension of the kingdom of our Lord. Seldom was he absent from Presbytery or Synod or Association, and he made it a point to be present at the opening devotional exercises every day together with his colleague, Dr. Ewing, being in this respect an example worthy of imitation.

In his public ministrations he always gave evidence of having made the necessary preparation. He brought out from the treasury of God's Word things new and old. No one ever heard a sermon from Dr. Harvey which did not afford appropriate nourishment for the hungry soul and fitting instruction for the ignorant and needy. He had the gift of selecting good texts and of exhibiting the truths contained in them in a clear and logical manner so that all could understand and carry away helpful thoughts

to ponder over at leisure. How we miss his helpful public ministrations both in English and Arabic! As an exegete he was about the best I have ever heard in grasping the course of the Sacred writers' thoughts from the connection and bringing out the central truth. At the close of his remarks there was generally a practical and sometimes a very solemn application; especially was this the case in our weekly English prayer meetings.

Dr. Harvey had charge of the large central congregation in Cairo, and acted as its pastor for some years before Dr. Lansing died. It is true that his colleagues in Cairo took their turn at preaching and conducting prayer meetings whether in English or Arabic, but he was moderator of session and was chiefly responsible for visiting the people in their homes in cases of sickness or family troubles, a duty which he was faithful in performing often in company with Mrs. Harvey.

In the Theological Seminary he had the Chair of Church History, Hermeneutics and Homiletics, from about the year 1890 and has prepared in manuscript a text-book on the church visible, its origin, development, offices, and ordinances under the Old Testament and the New. Of the most prominent features of Dr. Harvey's characters I may mention the following:

(1) Absolute sincerity. Of him it could be said as much as of any man I ever knew, an "Israelite indeed in whom there was no guile." He might be mistaken, he might be deceived, but he was always sincere. He never intentionally deceived any one, and his expressed opinions were the convictions of his heart and mind.

(2) He had a kind, sympathetic disposition which drew to him the needy and suffering. That he was sometimes imposed upon like some of the rest of us I have no doubt, but he would rather have this happen than to turn away from his door, unaided, any one in need. In the sick room and the house of mourning

his words of comfort and prayers were highly appreciated.

(3) He was a man who made constant and good use of his Bible and knew to draw from it illustrations to elucidate and enforce any truth which he was trying to exhibit to his hearers. His sermons and prayer meeting addresses were Biblical as well as profitable.

(4) He was notably unselfish, ready to put himself to any amount of trouble to help his colleagues, and never seeking to honor himself at the expense of others. Though somewhat retiring he did not shrink from doing anything which he considered in the line of christian duty.

(5) He was a man of prayer. In the closet, in the prayer meeting, he drew spiritual power from close intercourse with the source of all real christian life. I have reason to know that before going to the pulpit and after returning to his room he appeared before God and asked his blessing.

Dr. Harvey was a blessing wherever he went and his death was universally regretted but the fragrance of his beautiful life will remain with many to the day of their death. To me his death is an irreparable loss, for he was a true friend, an able co-worker, a wise counselor, a man of God.

Andrew Watson
D.D.

**Rev. Samuel Currie Ewing,
D. D.**

The Rev. Samuel Currie Ewing D. D. was born near Irwin, Westmoreland county, Pa., and was graduated from Jefferson College, Canonsburgh, Pa., in 1856. He studied Theology at Allegheny U. P. Seminary; was licensed in 1859 and ordained in 1860 by Allegheny U. P. Presbytery. He was married to Miss Catherine Annie Bradford in 1860 with whom he sailed from New York on Oct. 6th, 1860, and reached Alexandria on Nov. 13th, 1860.

He was stationed in Cairo from 1860 to 1872 and had an honorable share in laying the foundations of the work there, for very little progress had been made

Place this under picture

up until that time. He was associated with Dr. Lansing and Dr. Hogg in all the work of the station, taking his share in preaching in English and in Arabic and teaching the first Theological Class. He was in Cairo during the dreadful cholera epidemic during which the first Mrs. Lansing died and Dr. Lansing with his motherless children had to leave for the sea coast and he remained alone visiting the sick and dying and burying the dead.

These were days for men of moral courage, as most of the Europeans had fled the country. From 1872 Dr. Ewing was stationed at Alexandria and remained there till 1898. It was during his stay in Alexandria that the Araby rebellion occurred and the bombardment of Alexandria took place and all the missionaries left the country except Dr. Ewing and Dr. Watson who at the last was ordered to leave on account of ill health and Dr. Ewing was left alone for about three weeks. It was through Dr. Ewing that the valuable plot of land in Alexandria was secured for the Mission. While in Alexandria he occupied the post of Consular Agent for the United States during eight years.

In 1898 Dr. Ewing returned to Cairo and was put in charge of the Book Depot, the English Department, and the Boulac center of the city, and the duties connected with them he performed up to the time of his death.

He was ill only two weeks, so it could be said that he died in the harness. Dr. Ewing was a man of sound body and sound mind. He was rarely sick during his long missionary career. He was a man for the occasion, especially for any public function or solemn crisis. He was especially able in prayer and on several occasions when serious questions came up in the Associations it was he who led his brethren in prayer. He had great faith in the God of the covenant of grace. He preferred the old paths and the old methods and had no sympathy with the exciting and unscriptural methods of some modern revivalists. His trust was in the blessing of God on the pure Gospel preached in sincerity and earnestness. His sermons were always full of Gospel expressed in chaste and fitting language.

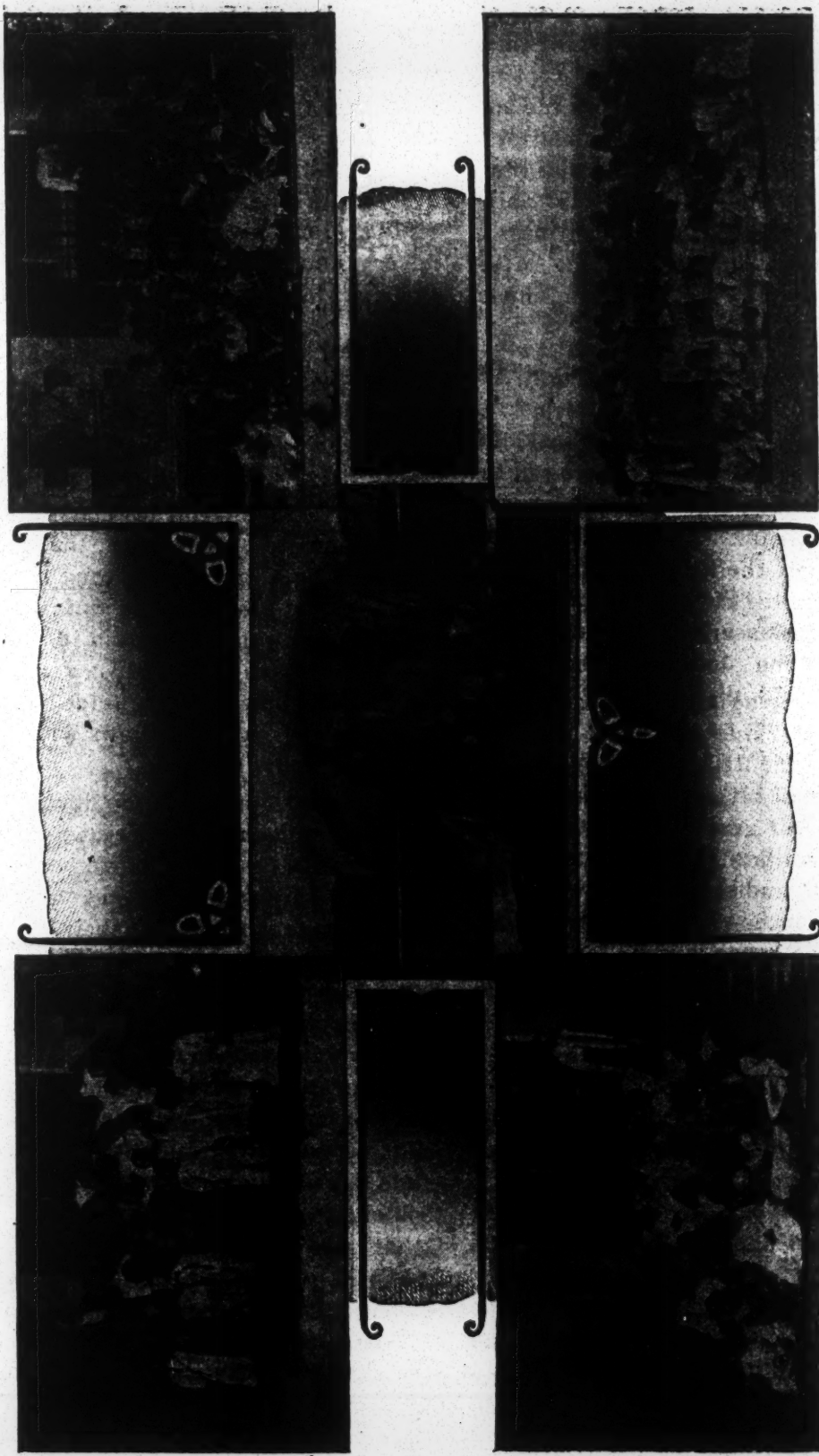
"What Effect Has Boarding School Training on the Girls of Egypt?"

BY CARRIE M. BUCHANAN, Principal of the Luxor Boarding School, Luxor, Egypt.

BEFORE answering this question we might ask "what effect has good home training on any girl in a Christian land?" and we will see what a big subject we are to deal with. We must consider the conditions here in Egypt for boarding school training does not begin where the home leaves off; it must begin with the home. A peep into the ordinary home of the uneducated middle class gives us an idea of the physical needs first and makes one feel what travelers in the country express, that the task before us is colossal if not impossible.

One of the beatitudes found in a recent collection is "*Blessed are they who cleanse and clothe the bodies of the dirty and destitute for they give the soul a chance.*"

And I feel that those in the home lands who support boarding schools should take this beatitude to themselves for the first step in boarding school training is the *cleansing and teaching to keep clean* this temple of the soul. A girl who gets daily instruction for eight years in keeping her body clean is not likely to return to the old way of living. And when she



FIRST YEAR GRADE
HIGHEST CLASSES

GROUP OF TEACHERS

PRIMARY GRADE
THIRD YEAR GRADE

Classes Representing the Educational Work at the Girls' Boarding School, Luxor, Egypt.

becomes a wife and mother she does not forget what she has learned.

This may seem an unimportant thing to those who have not been in Egypt but to one who lives here and knows the conditions of the country it is not a matter of indifference that a girl learns that these bodies are temples of the Holy Spirit and that purity of soul and cleanliness of the body are usually united. After cleanliness of the body, order and cleanliness in the home is taught.

Order and Work Not Common to the Egyptians.

This is perhaps the harder task, for there must be a literal "opening of the eyes" to see and recognize disorder and untidiness. Order, as we understand it, is unknown to the Egyptian girl. She has not seen it. She does not recognize it when she does see it and her eyes must be opened. She does not notice dirt that sickens and disgusts us. To this also her eyes must be opened.

Then the difficult lesson that labor is honorable must be taught. She and her mother and her grandmother and great-grandmothers have been taught that to wash, and scrub, and sweep and clean floors, windows and doors or any tidying of the house is work for low servants, not to be touched by the wife or mother, sister or daughter in the house. That it would be a shame for any of them to work with their hands.

Then when the boarding school girl has to be taught the lesson that to sit down in the midst of dirt and filth is a shame and to work to make the house clean and pure and healthy is honorable and right, an entirely new set of ideas must be created or at least there must be a revolution of ideas. But when the lesson is heard day after day and daily practice in it given, it becomes first an idea and then a habit until the comfort and health gained by cleanliness and order are worth striving for, even though gained at the expense of public opinion, when school days are over.

Thus the first steps toward giving the soul a chance are taken.

Then the financial side is studied and this is often one of the nets used to draw girls into schools, for frequently parents can see only what is connected with money-making or money-saving. Girls are taught the value of money and to put right values upon things. Most of the misery and poverty in the country come through lack of forethought and ignorance of right values of things. In other words "Let tomorrow take care of itself" is the motto. In many cases and in fact in most cases, women have nothing to do with the funds for household expense; hence extravagance occurs; also trickery and dishonesty. But in school girls are taught how to prepare food, that the cost may not be so great, also taught to keep accounts and that waste is sinful, and in the care of clothing, the old idea that a repaired garment indicated poverty, gives place to the new one taught in school that the repaired garment shows wisdom and care and thrift.

So viewed just from the financial side the boarding school is a great blessing to those who have never known how to care for themselves. Frequent testimony comes from husbands that their wives are not as other women "for our wives have had boarding school training." In some instances where the husband has become involved in financial difficulties the educated wife has helped him upon his feet again by her careful management. One girl a graduate of the Luxor Girls School upon the death of her father took entire charge of all the affairs. The father was a *Bey* and had a good deal of property which had become somewhat involved and this young woman took hold of the estate and with wonderful skill straightened out the tangles and put things to rights and is still in charge and surprises all her friends by the wise way in which she manages the household.

Home making is an art anywhere, but here where the foundation stones must be laid, where there must even be a pre-

paration for the foundation stones since *homes* in our acceptance of the term have not existed until recently, home making is a thing much to be desired and if the nation is to be uplifted must be sought after and accomplished. And this is one of the things gained by the Boarding School. It is no longer a beautiful theory but an accomplished fact. It has been our great joy to be entertained in some homes where everything was beautifully ordered, where the husband and wife sat at the table together, where the wife had arranged her table herself in a very pretty way and then sat and conversed with her guests in English with as much ease and grace as many Americans or European wives might do.

No Education Complete Without Christian Training.

But the great purpose of the Boarding School and that for which it has been established is something deeper and broader than any of these things mentioned.

These are only externals of surface things. If the school stopped here great would be the disappointment and many the heart-aches and heart breaks in mission work.

But with the physical and intellectual training there must be the heart training without which no education is complete.

One of the first lessons a little girl learns when she enters the school is that the school is dedicated to the Masters service.

The first evening the girls are in the school, they gather at the family altar, hear the word read and then they are assigned their places to sleep, and when they are taken to bed they are told that it is not right for them to sleep until they kneel beside their beds and offer up a prayer of thanks-giving. Many know nothing of prayer, have never heard of prayer and here at the very first a lesson

is given and day by day as the capacity grows for taking in spiritual truths, these truths are given.

The *great sin* the *national sin* of *lying* gets a hard blow also at the very beginning. The little girls are gathered into a truth-telling-club and are taught what a *lie* is and then taught to speak the truth. The necessity of giving our lives to the Master's service, of complete surrender to Him is pressed home upon the hearts of all who live within the school walls, and as daily instruction is given from the word, seed watered by the Holy Spirit springs up in many hearts and lives, and then the great purpose of the school is gained when we see well-rounded Christians lives being dedicated to the Master and used by Him for the upbuilding of His Kingdom here, either in the home, or in the school as teachers, or in the daily rounds as Bible teachers in the home.

Duties to parents, brothers and sisters, husbands, children, to the country, to the church, to Christ, the Head of the church, are taught and as these trained girls go out into their villages they carry the light with them until we believe the time is coming when we shall no longer say "*As dark as Egypt.*"

Has the question been answered, "What effect has Boarding School training on the girls of Egypt?"

It is too big a question to answer in one short paper. It involves the whole subject of a nation's uplift through the education of its women, a subject upon which so much has been so well written.

And the question is being answered day by day in what is being written on history's pages and by what is being written on the pages of another book—a *Book* which will open and disclose its immortal testimony when history's volume is no more.

Medical Missionary Work In the Nile Valley.

By A. W. POLLOCK, M. D., Luxor, Egypt.

A Day With the Medical Missionary In Egypt.

“**F**EE telegraph lak ya hakeem,” said Mishourki, “A telegram for you, doctor.” The missionary opened the little yellow envelope and read: “Come to B— by first train, urgent.” Az’z. It was just an ordinary telegram such as come to the hospital almost daily from the villages far and near, yet the missionary wondered as he read the message, who might be sick for he had never been to that village before. Five-fifteen the next morning the missionary might have been seen, satchel in hand and shivering with the early morning cold, boarding the first train south that would take him to S—, the nearest station to B—.

When S— was reached, over an hour later, friends of the sick one were waiting with donkies to take the doctor to B—. The Dr.— was rather a heavy man in those days and he felt sorry for the donkey that was kindly offered as the best of the lot. He was a little black fellow, and although the missionary balanced himself upon a girthless homemade saddle of coffee-sacking and straw, his feet almost touched the ground on either side. Some days before, the last of the inundation of Upper Egypt had found its way back into the Nile, leaving the ground soft and in many places muddy. Most of the journey east of the river was made along the dykes which separate the irrigating basins. However when probably within a mile of the west bank of the Nile, the little party came to the end of the dyke and was forced to take to the fields. Here the trouble began. The poor little donkey had trouble enough to walk alone as his feet were small, and the ground which had been inundated for two months did not offer a very firm foundation but when the faithful beast tried to assume

“the full support of a Medical Missionary,” his plight was a pitiable one. Both missionary and donkey started for the bosom of Mother Earth, and only was the donkey’s descent checked when the missionary jumped and lit in the mud. How the donkies, the villagers and the missionary ever got through that black slimy mud, sinking now ankle, then knee deep, would better be imagined than described. At last, however, “the slough of despond” was left behind and a queer looking company sat down upon the river bank to await the ferry. Nearly an hour was consumed in crossing the river and then the little party, each with a coat of mud now dried by the sun, again mounted their faithful steeds and after another hour’s winding around the dykes and through the palm groves, came to the little village of B—.

All the incidents of the trip were now forgotten, as the Doctor dismounted before the hut of a peasant and stooping low, stepped into the little sick-room. It was only four walls of mud with a corn-stalk roof. A little square hole near the roof served as a window and Mother Earth made the floor. On a blanket in the corner with the ground for a bed, lay the sick one. A hasty examination showed it was beyond human power to bring back health again, and that it would not be many hours until the raging fever that was consuming the sufferer would burn out her life. Nothing could be done save relieve the pain and point the dying one to the Living One. In a few short hours the Angel of Death released the soul from its weary prison and summoned it into the great beyond.

Many Sick, Halt, Lame and Blind Were Brought to Him.

To the little mud school house, where the missionary spent part of the afternoon, many sick, lame, halt and blind

were brought and he did all he could to relieve their sufferings. Visits were made to other homes where disease had entered. Some cards of admission to the hospital were given to the worthy poor, and soon the day was ended. As the missionary was turning out of the dusty streets of the village on the homeward journey, a mother came holding up her babe and begging that the Doctor might give back sight again to its sightless orbs.

It was eleven o'clock that night when the tired Missionary reached his home. His heart was heavy for he felt that he had been able to do so little. That day he had seen, as every day, sin, sickness and suffering all around. Thousands, yes millions, in need of the healing touch of the Great Physician; but oh, how few among those millions to point them to the one who opens the eyes of the darkened soul.

The Laborers are Few in Egypt.

He has wondered since, as he has gone here and there, in the home land and seen the finely equipped hospitals in every city, the countless doctors and scores of white capped angels of mercy, the happy people in their homes, if they realized the awfulness of the sufferings of the million in the land that sheltered the infant Christ, while the cruel Herod was murdering the innocent babes of Bethlehem.

Only a leaf has been torn from the daily record of a Medical Missionary and a slight insight given to Medical Missionary work on the Nile. This has been done that the reader may for himself, decide whether there is any real value in the MEDICO-EVANGELISTIC WORK IN THE NILE VALLEY.

For his answer, too, he might go to a little village in the Egyptian southland and visit the little school and the United Presbyterian Church there—these the direct result of the work of a woman who came to the hospital for treatment, unlettered and unconverted, but who went back to her home singing the praises of

the Great Physician who had opened the windows of her darkened soul.

Figures Cannot Give Estimate of Work.

The value of this work can not be estimated in figures, the results are alone with God. The patients who are in the hospital hear His word daily in the wards and private rooms; on Sabbath a regular preaching service is attended by those who are able to leave their beds. The thousands who come to the clinic for out-patients, hear the gospel story while waiting for the physician. Many come and go, and perhaps the missionary never sees them again. But who can estimate the result of this sowing? His word has been read and taught. He has said that it shall not return unto Him void. On the trips to the villages many are seen who never get to the Mission center. Always a group can be found which is willing to listen to a message. Will God not cause to grow some of these seeds that are scattered about?

Mohammedans Hear the Word.

As the medical mission grows older, the conviction is deepening that more touring should be done, but the work at the station is so heavy that one dreads leaving the central work, even for a day, when he thinks of the extra burden that will fall on those left behind. Probably the missions most valuable assets in the Medical department, is the fact that hundreds of Mohammedans spend longer or shorter periods in the hospital and thousands come to the clinic for out-patients. These hear the truth as it is in Jesus, who, were it not that they came seeking bodily relief, would not come within hearing of the Gospel. Of an in-patient total of over two thousand in one year, more than six hundred were followers of the false Prophet. Of the out-patients at Luxor station, about thirty per cent. were Mohammedans.

Shall all this sowing be without its harvest, if the sower sows in faith; and if a praying church in the blessed homeland pleads with the Great Physician that his healing touch may be extended to

the suffering millions in the land of the Pharaohs?

Could you, Women of the United Presbyterian church, go with the Medical missionary on some of his village trips and see the suffering of your sisters there; could you go with him to the clinic and look at the sad-faced mothers, mere girls some of them; could you hear them tell of sufferings, caused by sin and ignorance; could you hear and see it all as the missionary hears and sees it all from day to day, you would leave the

little clinic with an ache in your heart such as you had never felt before. You would wonder why it was that you had been born and lived in a free country, a happy home, and that these, your sisters, as good by nature as yourselves, suffer in silence in that land whose language knows no word for *home*. May the sympathizing Jesus who healed as he taught, whether among the hills of Judea or on the shores of blue Galilee, teach us to love souls as he loved them.

Hospital Work, or How It Reaches Mohammedans.

BY ANNA B. WATSON M. D., TANTA HOSPITAL, EGYPT

A Day in the Hospital.

WOULD you know how hospital work reaches Mohammedans? Then come with me for a little visit to the Martha J. McKown Hospital, Tanta, Egypt. Enter with me into the large waiting room of the clinic and take a look at the sick folk, who have gathered from miles around. Out of the sixty patients present, fifty are of the Mohammedan faith. There sits a green turbaned Sheikh who can quote chapter after chapter of the Koran. Just beside him is a young man in flowing robes, who is a teacher in the great Mosque of Tanta. That man in peculiar dress is a Bedouin. He hears for the first time the "old old story of Jesus and his love." There is a mother holding her sick child. Her face shows marks of sorrow and disappointment. She is one of the many divorced women of Egypt, who, driven from her husband's home, must depend largely on charity for a living. There are bright faces among the children; for on them the blighting influences of Mohammedism has not yet fallen.

Let us enter an inner room where are found only the carefully veiled hareem

women. Safely within the house away from the gaze of men, their veils have been removed, and they talk freely of themselves and their home life.

An Audience Worthy Of Our Best Evangelistic efforts.

To each and all gathered in clinic is the gospel preached. Here is an audience worthy of our best evangelistic efforts. An ever-changing audience, and yet one that gathers *six days* out of every week. The lesson over, tracts and books are distributed. These are carried back to their village, some of them doubtless to be destroyed, others to be read and re-read. "The entrance of thy word giveth light."

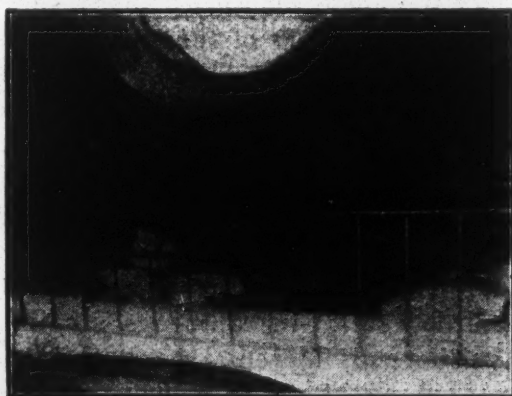
In a single year one hundred and ninety villages were represented in this clinic, unbounded opportunity to present to the people, Jesus the Savior.

Come with me for a little walk through the garden and we will enter the hospital proper. Here as in the clinic the Mohammedan patients greatly predominate. Many enter the hospital as a last resort, and come after years of suffering. Here is one who has been ill for years. When her sufferings became so intense, she could find no rest either

by day or by night; she came to the hospital; she has greatly improved and soon will return home. Her heart throbs with gratitude as she calls down blessings on this institution. Do you think there will be prejudice against christians remaining in her heart, when she leaves the hospital? Her humble home in the village will always be open to any one connected with this hospital.

Would you like to know something of that bright-faced little boy? When Ali entered the hospital he appeared stupid and dull. He was very ill and also blind. Now he is well, bright and active; a cataract removed from each eye has restored eyesight, and he wears a smile that will not fade away. While in the hospital he has memorized psalms and many passages of scripture. Our prayer is that the seed thus sown may take root in little Ali's heart.

In this private room is a rich hareem lady who is accompanied by her mother-in-law! Do you think it an easy matter for her to leave home and enter a hospital? If you do, you have not yet grasped what it means to be a hareem woman, and what prejudice must be overcome for such a one to leave home and enter a hospital. Notice the husband. His mother came along that his wife might be carefully watched! This patient comes to us, because of the privacy possible in a woman's hospital.



ONE OF THE LITTLE PATIENTS.

Perhaps the most interesting part of the hospital is the children's ward. It

takes courage for these Moslem mothers to bring their little ones and leave them to the care of foreigners, and yet they do it. These little ones, too young to understand Bible lessons, are quick to appreciate Christian love and good care. An appreciative father of a little one said, "you take better care of our children than we do ourselves, you never lie to us but always tell us the truth. If a child is too ill to recover you tell us. I would trust anything to you." Is not this gaining the confidence of the people? There is a daily Bible lesson for every patient in the hospital, and a special service is held for them on Sabbath. *It is rare that even the most bigoted Mohammedan refuses to listen to the lesson.*

The Hospital Is a Practical Demonstration of Christianity.

If patients are unable to comprehend fully the gospel preached unto them they are able to understand Christian love and sympathy. Do we not hear such exclamations as "our people would not do for us, what you people do for us". They stand in amazement at Christ-like love and tell us *there is nothing like it in their religion*. This gives one an opportunity to point them to Him, who so loved us He gave his only begotten Son for us.

Hospital influence and religious instruction is not limited to patients only. Would that you could see the hospital on visiting day when friends by the dozen come to the hospital. An effort is made to give them a Bible lesson and books and tracts are distributed among them.

Patients returning to their homes give the doctors and nurses urgent invitations to visit them in their homes. Accompany a doctor or nurse on a village visit and hear the exclamations of "welcome to our town." Note the number who greet her and ask her to come into the house for a familiar cup of black coffee, and you will understand that a large number of *doors have been opened through hospital work*.

In the different villages about Tanta hundreds of homes have been opened to the evangelistic worker. *The crying need now is that more workers will be sent out to enter the opened doors*

"Pray ye that the Lord of the harvest will thrust out more laborers into his vineyard."

The Growth of the Spirit of Liberality in the Church in Egypt.

BY PROF. R. S. McCLENAHAN, ASSIUT TRAINING COLLEGE, ASSIUT, EGYPT, (HOME ON ENFORCED FURLOUGH.)

THE church in Egypt has been conspicuous among the churches of non christians lands, during the past fifty years, for its very large contributions to the spread of the gospel. In proportion to the membership of the native church, its gifts have been remarkable. Next after the primary aim of the evangelization of Egypt's people, has been that of the developement of a self-propagating, self-supporting native church. Perhaps the most signal move toward the realization of this ambition was manifested on the occasion of the fiftieth anniversary of the founding of the mission in Egypt in 1904. At the time of the celebration of that jubilee, the leaders of the native Church felt, more than ever that the time had come for undertaking larger and wider operations upon their own responsibility, rather than to expect the Church in America to provide financially for the rapidly growing work. Since that time, the growth in the grace of lib-erality has been a prominent item in the life of the Church in Egypt.

The Sudan, which has always played such an important part in the history of Egypt, had recently been thrown open, offering at her very doors a most inviting field for missionary activity on the part of the church, and God's spirit should have the opportunity. The people felt that they were called to be sharers in carrying the gospel to other people.

The Sudan, which for centuries had been the synonym of death and suffering, was calling to them to devote their souls and money to proclaim the gospel of the uplifted Christ. Today they are sup- porting workers, sent from their own midst all along the Nile from the Egyp- tian frontier to Khartum, and are plan- ning for the enlargement of their work into other parts of the Sudan

and down to the Red sea coast.

They have co-operated with the young but flourishing congregation in Khartum in the purchase of land and the erection of a church building in that city.

The spirit of evangelizing the natural "foreign field" of the Egyptian church, has re-acted upon her "home" work. The churches are moving right up to the self-support of the work throughout Egypt in general and the individual pastorates in particular. As much as a year ago, there were *sixteen* entirely self-supporting congregations. When the synod of the Nile met last March (1908) the report of a very strong commit- tee on the subject of larger contribu- tions and self-support, was before it. It was an exhaustive report, recommend- ing systematic and thorough effort toward informing the members of the churches of the joys, opportunities and results of tithing, cheerful giving, and evangeliza- tion through their gifts of money. Mis- sionaries who have spent almost half a century in Egypt, said that the occasion of the adoption of the report of the com- mittee was the most eventful one they had known in the history of the work.

Eventful Progress.

It included the remarkable resolution to provide \$1500 of the \$10,286 balance required to conduct the evangelistic work under the care of Synod for the cur- rent year, which balance has heretofore been provided by the Church in Amer- ica. It thrilled us to see such a step taken and such measures adopted and to join the enthusiastic Synod, a whole church full, in rapturous singing of praise and fervent thanksgiving. It marked an epoch in the history of the Church in Egypt. Pastors, elders, deacons and lay members went home from that meeting eager to tell their peo- ple how to join in the glad effort. Some,

it is true, feared that the sum pledged could not be raised. I have not the latest returns, but know that before half the year was gone, more than half the amount had been reported paid, and it was anticipated that even more than the \$1500 would be easily provided.

Note that this is over and above the \$157,498 which the Church in Egypt paid for all purposes in 1907; \$37,728 of this latter sum they provided for the definitely evangelistic work; \$73,231 for educational work, \$18,898 for the book department, and \$27,641 for the medical work. The General Assembly of the Church in America devoted \$114,523 for the work in Egypt, the same year. This means that *for every dollar provided by the church in America for Egypt, the church there provided one dollar and thirty seven cents.*

The erection of church building by the native congregations has been a notable feature of the work for many years. Not a dollar of the Assembly's appropriation goes to erection of churches in Egypt. But in constantly increasing numbers, commodious and comfortably equipped church buildings have been erected in scores of places. The splendid church at Assiut will seat nearly a thousand persons; the two at Minya four to six hundred; and those at Mellawy, Baiadieya, Deir Moas, Kena, Menhari Sinnoris and other places, are among the most conspicuous buildings in those places, and were all built entirely by the native church, and are filled with flourishing congregations.

It is the almost universal rule of the churches to establish evangelical schools in their midst for the training of their own and their neighbor's children in christian truth. The liberality of many of the congregations in the support of these schools, is remarkable. Some of them are perpetually endowed; others are conducted at the joint expense of the native churches and our mission. Their value as evangelistic agencies is highly appreciated and the people con-

tribute annually thousands of dollars for their conduct.

\$13,978 was paid by the Egyptian Church in the last financial year toward pastors, salaries; \$11,473 for church buildings; \$3,646 for congregational expenses; \$2,242 for missions in Egypt and the Sudan and \$6,189 for various purposes by the congregations. The Church in Egypt paid about 79 per cent of the expense of evangelistic work in the country last year and the United Presbyterian Church of North America about 21 per cent. The students in the College and Pressley Memorial Institute at Assiut paid \$19,783 for board and tuitions and \$1,633 in Sabbath school and church contributions. The schools in Cairo paid \$14,475 for board and tuitions and those in Alexandria \$1,308 for tuitions only. The Women's Missionary society paid \$962.

One member of the Kena congregation bequeathed fifty acres of excellent agricultural land to the church to be used under care of the Synod, and an equal amount for the local congregation. A man in the Sanabu congregation has erected entirely at his own expense a splendid new school building and orphanage, costing him thousands of dollars, and has endowed it. One family at Assiut offered to provide the entire expense of sending a native Missionary into the Sudan. A member of the Tanta congregation has provided hundreds of dollars annually for several years for work among the Moslem in Cairo. It is reported that the Presbytery of Assiut is contemplating assuming the entire expense of the conduct of all evangelistic work under its care.

Yes, the spirit of liberality is growing in the church in Egypt. It is not a large church numerically—only about 10,000 members in a nation of twelve millions, of whom over eleven millions are Moslems. But it is awake to its opportunity. Systematic and large contributions to God's service are popular; the Synod, the presbyteries, the pastors and laymen are

co-operating to encourage this spirit of liberality. The church in America still has an almost unlimited work before it yet in carrying the gospel to the millions whom the energetic native church has not yet reached and can not for many

years. Let us co-operate with them with greater and greater zeal, for they are doing what they can and are growing year by year in the grace of giving. It is an encouragement to both them and ourselves.

Sketches Of Bible Women In Egypt.

BY ANNA Y. THOMPSON, CAIRO, EGYPT.

WOMEN are supposed to be secluded in Egypt and should seldom leave their homes to go any place; and even Coptic women have followed their neighbors the Moslems, so that some of them only go to church when there is a child to be baptized, or some rare occurrence. This makes it hard to reach the women with ordinary methods, such as preaching of which there is little in the Coptic churches, and the priests have little of what we call family recitation. This has made it necessary to have Bible women who could read and pray with the women in their homes, or teach

them to read for themselves. It has been a wonder to me to hear some of these try to learn owing to difficulties of different kinds, and I am not surprised that so many now prefer to have the scriptures read to them, and explained by the Bible women.

In Cairo the first two teachers of whom I have any knowledge, were Blind Warda and Sitt Assal. The latter used to go about with a child at her side, a lovely christian woman, who was not allowed to work long in this world. Blind Warda did good work for many years, but was disabled by something like a sunstroke, and now she is a link



Courtesy Foreign Report.

Bottom row reading from left to right : Mis. Mother of Jacob, Mrs. Dewan, Faggala; Miss Bukhtea, Boulac; Mrs. Mirro Shoubra; Miss Gazelle, Miss Henelna, Boulac District.

Top Row : Mrs. Miriam, Miss Asteena, Esbekieh District; Mrs. Roena, Koolali District.

ANNA Y. THOMPSON AND SOME CAIRO BIBLE WOMEN.

with the past generation which will soon all be gone. In 1880 Mrs. Dewar was brought from Senoures to Cairo to begin work which she is still doing. She learned to read when she was a widow with one young daughter; and at this time she has only the partial sight of one eye. She is a person of good judgment and a good deal of wisdom, added to earnest piety, and her influence for good all these years, on many women, has been great. One who learned to read, Mother of Jacob, a widow from a village, with one son, lost an eye just as she was beginning to read, about eleven years ago. She prayed earnestly that the Lord would spare her sight so that she might read His word, and for nine years she went about among the poor and the sick, especially the latter.

She told me today that a man said to her yesterday. "Come and read the Bible to us; we want to be saved from the small pox." Her zeal and energy carry her to many houses where she exhorts and rebukes, and prays for the people who seem to regard her as a saint. I would like to name another one, Miss Bukhtea, who was born in Cairo, and who does a wonderful work in the city, and who seems to influence more Mohammedans than any other Bible woman here. Please pray for these

women and many more who do this difficult work.

Bible Women at Assiut.

BY MRS. L. M. HENRY.

In Assiut we have six Bible women, three of whom are totally blind. When asked to write concerning their work the verse "Man looketh on the outward appearance but God looketh in the heart," came to my mind.

One of the blind readers is called Sit Musta-feeyah; so many tell us of her wonderful influence and how they love to have her come to their houses and read the word to them. We would say on first thought this is our best Bible reader. But when we think of one other who seem so full of the love of God and is always ready to testify of this wonderful salvation, there is one who has gone to her reward, and her works do follow her.

*Khulti Sitt who for years taught faithfully the word to so many, many girls in Assiut, we are led to say, she we believe has exerted the widest and best influence among the women and girls of Assiut.

*See full account of Khulti Sitt and picture in August 1907 WOMEN'S MISSIONARY MAGAZINE, contributed by same writer, Mrs. L. M. Henry.

The Fowler Orphanage.

(For Girls)

BY ALFARETTA M. HAMMOND, CAIRO, EGYPT.

IN 1895, John S. Fowler and wife, of the Society of Friends in America, visited Egypt, and while there, "were deeply impressed with the constant sight of neglected, destitute children, wandering in the streets of the cities." A great host of them were maimed and blind besides being outcasts and neglected, with no means of support except that of begging.

Friend Fowler, on his return to America, having been so impressed and touched by this great number of helpless and abandoned children, set to work to gather funds to establish and build, in Cairo or vicinity, an "Orphanage for the relief of this class of children, and a hospital for blind persons, or those with diseased eyes."

Altogether Friend Fowler and other

members of the Society of Friends, have collected about \$10,000, though they had hoped to gather not less than \$150,000 for "the erection of buildings, and for a proper endowment of this benevolent work." Their endeavor was to furnish sufficient means to provide for a large number of these children; to clothe, feed, and educate them, and to introduce into Egypt the methods for training the blind to useful pursuits, which have proved so effective in Christian communities.

Friend Fowler is now an aged man, unable to carry out this heart-felt desire for the unfortunate and distressed. Who will take up this needy and most worthy cause?

Although the above sum \$10,000, which has been collected was not sufficient to provide a permanent home, yet according to conditions made, it did warrant the renting of a building and the beginning of the Institution. Accordingly it was placed under the care of the Board of Foreign Missions of the U. P. Church of N. A. with certain restrictions, and in February 1906, permission was granted Miss Smith to begin the Orphanage for girls. So it was opened in a room of the Fum-el-Khalig Girls' School, with two little Greek children. They remained only a week, for their priest soon de-

manded the mother to take them out. Others soon came in, and *nineteen* were admitted during the first year, though six of these remained only a short time, and were taken out by relatives or friends, on account of religion.

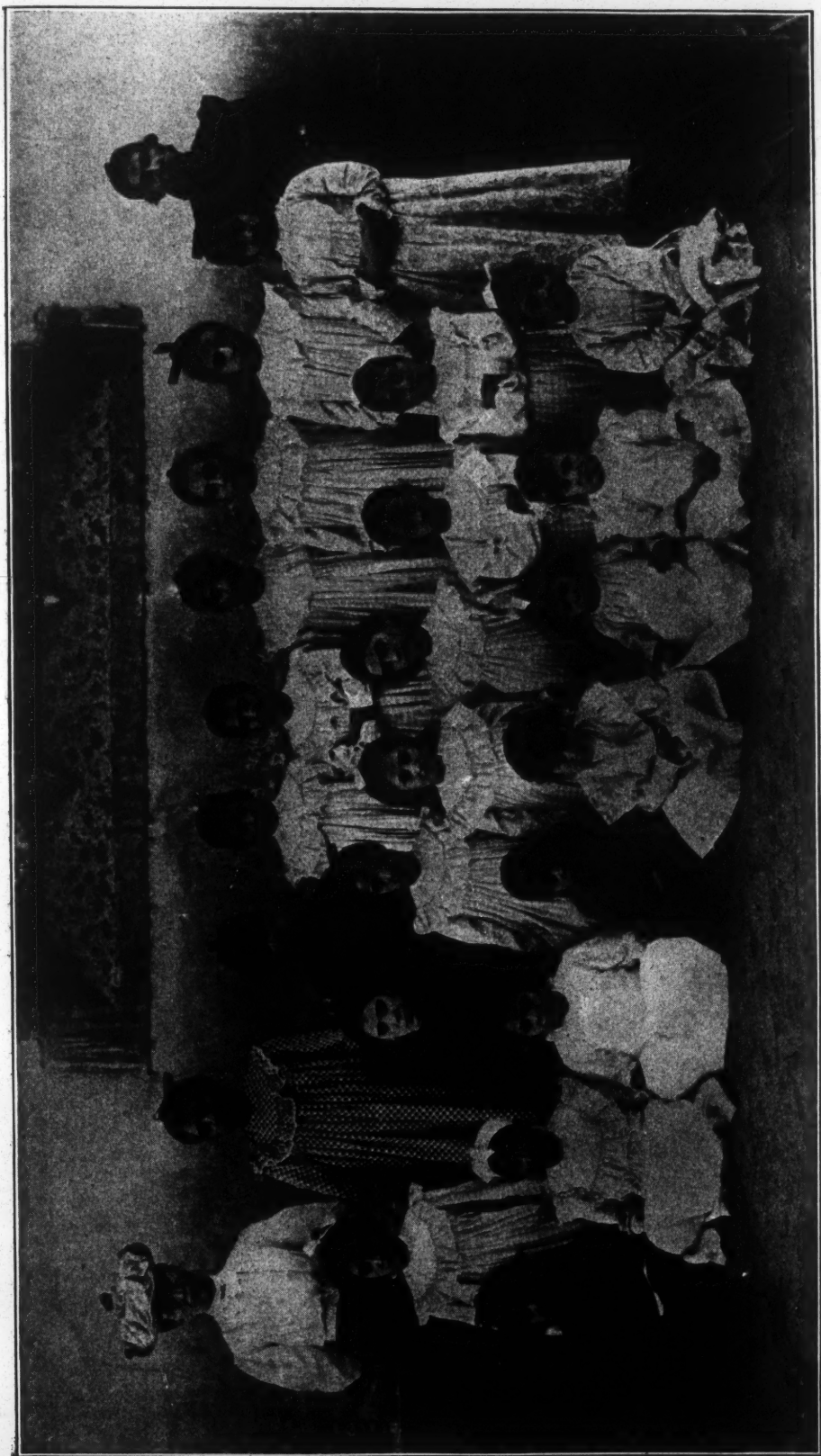
The first building soon proved too small and not being well drained, grew more intolerable as the hot summer months advanced.

The only suitable building in this district where Miss Smith works, was owned by a Coptic priest who hated Protestantism, so he was unwilling to rent it for the use of the Orphanage. Another house was a necessity, yet none seemed forthcoming. But all could pray, so daily they offered their earnest petitions, and after a time, He who is always the helper of the fatherless and afflicted, heard their prayer, for they had committed themselves to Him. This priest died suddenly, leaving his property to his nephew. The new owner, whose wife was a former pupil of Miss Smith, offered to rent the house for \$30 per month to the Orphanage and the offer was accepted.

During these past months, the children had been under the care of Mrs. Habashea, with a servant girl to wash and cook, but when they moved to the new quarters, July 1, Miss Smith herself

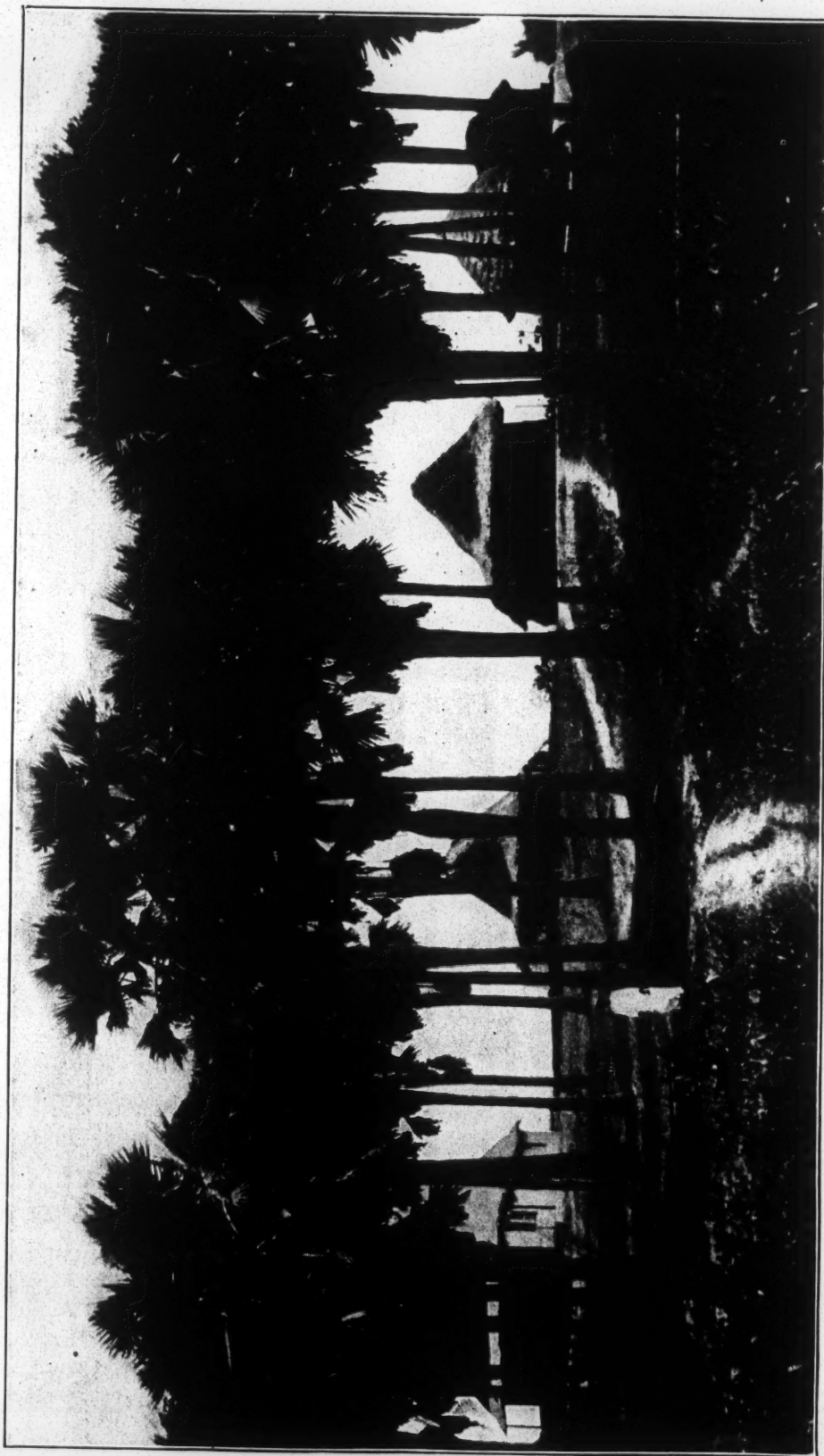


ALL THE ORPHANAGE GIRLS WITH MISS SMITH AND MRS. HABASHEA.



Courtesy of Foreign Report.

GIRLS IN FOWLER ORPHANAGE AT CAIRO.



Courtesy of Foreign Report.

OUR MISSION STATION AT DOLEIB HILL, SUDAN.

joined them, now a family of six girls. Meanwhile other difficulties developed, one that is in evidence three times a day—there was no cook. Miss Smith is also responsible for the Fum-el-Khalig Girls' School, the hareem work in this district as well as of the larger district of Haret Sakkain; for we do not have enough single lady missionaries yet to lessen her work. During this time, both teachers and children showed a beautiful spirit of sympathy and helpfulness. Even the matron does not devote her whole time to the Orphanage, but because of its limited means, must be used as a teacher in the school as well.

In October, a cook for the missionary was secured and thus one problem was solved. During the first year there was much sickness, every member of the Institution having her turn. Miss Smith cheerfully said, "when they were sick it was usually not more than one or two at a time."

Every real need was provided for, and when the last penny was spent, the Lord always touched some one's heart to give of his or her abundance, and so the necessities were supplied. During the second year of the Orphanage, the health of the girls was one of their blessings.

There was an addition of *fourteen girls*, but some of these dropped out before the year ended. During this time, five of the orphans united with the church. Gifts amounting to \$615 were given, besides 100 metres of land, a sewing machine, clothing, food supplies, and other smaller gifts.

The past year, 1908, has been filled with blessings and answers to prayers, and God has proved to us again and again by many wonderful ways that He is indeed a Father to the fatherless and does not despise the cry of the needy.

The gifts have amounted to a little over \$776 which have been given principally by Egyptian friends and missionaries. This with gifts of food and clothing covered most of the expenses, excepting the house rent and half of the year's

water tax, which amounted to about \$440. This additional expense, altogether making a total of \$475, was supplied from the Fowler Orphanage Fund.

Five more of the girls joined the church during the year, making in all, ten little christians who are witnessing what the Lord has done for them.



The Group of the Ten Communicants from the Orphan Girls.

Seven of these ten are of Coptic parentage; one of Greek Catholic families, a Syrian and the other an Armenian; and one the daughter of Mohammedan converts, her mother being one of the whole family of Moslems whom Dr. Hogg baptised, and this child, Henna, is one of the precious, helpful ones. Others are wishing to join but have not yet been accepted.

At present (Jan. 8, 1909) there are 31 girls in the Orphanage and more waiting to be received.

It may interest you to know that there are three nationalities represented by these girls—21 Egyptians, 6 Armenians, and 4 Syrians. While according to the religion of their parents they would be classified as 15 Copts; 6 Greek Catholics, 5 Mohammedans; 3 Roman Catholics; and 2 Protestants.

(CONTINUED IN NEXT NUMBER.)

Letter from the Girls' Boarding School, Assiut.

BY RUTH A. WORK. GIRLS' BOARDING SCHOOL, ASSIUT.

"**W**E have sold her." This unanswerable argument was brought forth by a mother when we plead for her daughter to be left in school at least one year longer.

You are surprised, and perhaps you are saying, "I thought that slavery was forbidden in Egypt." Historians and other writers and even the people themselves will tell you that this is so. True, slavery, in the generally accepted meaning of the word, has been abolished and yet this girl had a price paid for her by the man whom she is to marry. And the mother told us that if they did not give her in marriage at the time appointed her father would be required to forfeit a larger sum than that paid (30£) by the young man.

So Malaka has gone! Malaka—a queen. Her name is very significant, and suggests the place she shall occupy in her new home, and how she should comfort herself and how conduct her affairs. But what gifts are hers, and what training has she had to enable her to be *queen* of her home? She has a pretty face and a gentle disposition—little more. She can read but haltingly in the Gospels, and has had only very simple number-work and a little writing, sewing, and housework—for although eleven or twelve years of age, she was in school but one year. And she, this mere child, utterly untutored and undisciplined, has gone to be the wife of a man at least ten years her senior,—a man who, though known to her father, is a mere stranger to her. One's heart aches at the thought of the experiences that must be hers, and her utter inability to meet the responsibilities and perform the duties that will be hers. And oh, how we long to snatch her away from it all and give her the years of careful training that she should

have before facing the duties of wifehood and motherhood.

Thank God, such cases as this are becoming more rare than formerly, and many Egyptian girls (*many* compared with the few of former years, but *few* compared with the large number still unreached) are receiving the help that they so much need to prepare them for life's duties.

This, the loss of Malaka, has been one of our disappointments during the present term of school. There have been other discouragements, but we do not stop to brood over these for the encouragements have been far in the majority. We really have no time to be downhearted and discouraged for our increased attendance has given us all full share of work and responsibility. We felt greatly encouraged a year ago when our enrollment reached two hundred and thirty. We now have two hundred and seventy-one pupils enrolled, and more keep coming each week. Of the pupils received during the past three weeks, seven are Mohammedans.

Last summer the Mission residence on the lot adjoining the girls' school was set apart for the use of the school. It is well suited for a school building. We are using it as class-rooms for the English department, taking the day-school work of that department out of the main building entirely. The nine rooms of this building with the rooms in the main building formerly used by the English department, and so vacated at the beginning of this term, are all in use, and we begin to "cast about" for more room which, according to the present rate of increase will certainly be needed next term. Had we not been given additional room this year we would have had to turn a number of girls away. And even now our dormitories and dining rooms are

over-crowded with our one hundred and fifty boarders. But we are so thankful to have the girls that we are willing to suffer some inconveniences that they may receive the benefits of a thorough Christian education. We cannot express our gratitude for our strong corps of Christian teachers, all of whom are interested in the girls. Today one of them said to me, "Only yesterday I counted the entire number of girls in my different classes and I said to myself, 'You are responsible for each one of those girls,' and I feel that is a very great responsibility." But she does not stop with that. We know that she makes these girls the subject of most earnest prayer.

We keep asking God to cause that the young people in the home lands shall hear His call and be led to give their lives for service among those who do not know the love of God in Christ. We have been praying that our Syrian and

Egyptian teachers might thus hear the Master say, "Go ye therefore" and might be led to say heartily, "Here am I, send me," and that so they might be led to dedicate their lives to Him as truly as any of our volunteers at home do. This has been our prayer and we are so thankful that God is answering us. While we were yet calling He began to answer. When we begin to recount His blessings to us we cannot find words to express our thankfulness. Twenty-nine of our girls have confessed Christ during the past year, and a beautiful spirit of prayer and love has been manifest in all the work of the school—in the classrooms, in the housework, and on the play ground—and some wonderful transformations have taken place. We know of a truth that "the Lord's hand is not shortened that it cannot save," and He has shown us that the fruits of the Spirit are brought forth in rich abundance by lives that are rooted in love and kept in the sunshine of His loving presence.



TEACHING STAFF OF THE GIRLS' BOARDING SCHOOL, ASSIUT, 1908.

The Great Need of a Girls' College at Cairo and Alexandria.

ELLA M. BARNES, CAIRO, EGYPT.

OUR Cairo Boarding school is one of the most advanced schools for girls in Egypt. Its graduates leave with a training similar to some Ladies' Seminaries at home, with the difference that two languages are used in their studies, Arabic and English, or English and French. Piano music is taught to those who pay for it; needle work of different kinds is taught to all the pupils; and house work to the boarders.

But we want to raise the standard of the school, and increase the branches taught, so that it may become a college. We need *more* boarding schools. There is none in Alexandria and the one in Cairo is too crowded to do all that we, as a mission, are duty bound to do for Egyptian girls.

Naturally, men of position and wealth do not like to send their daughters to such a crowded and unattractive school as the Cairo boarding school. Yet they are willing and really anxious to have their daughters trained by us if we only had the place to accommodate them. Forty boarders have been refused thus far this year.

Education for girls is increasing rapidly all over Egypt. It is becoming more and more the fashion for leading men in the smaller towns to send their girls away to school. Many of them are being sent to government schools.

There are two large government schools for girls in Cairo and one or two in Alexandria. They have beautiful buildings and grounds. They have lady teachers from England and France.

Why should we spend mission funds to provide schools and attempt to compete with these up-to-date government schools? Simply because they are Mohammedan and we are Christian.

They teach the Koran—we teach the Bible. They ignore the Sabbath. We observe it. They eliminate Christianity. We strive to have Christ's teachings and spirit permeate every part of our school work.

Whether religion has anything to do with it or not, their schools do not seem to be obtaining very good results. Many of the native people are dissatisfied. They realize there is something wrong but do not know what it is. One of their teachers asked permission to spend some time in our mission schools for the purpose of studying our methods to see why we were gaining better results than they. She expressed herself as having come to the conclusion that what their schools needed was a little of the Sermon on the Mount.

A Moslem would not want to admit that that was the trouble—yet often times they are only too thankful for some plausible excuse for putting their girls into a Christian schools. There is a large place for our schools. It is a pity we cannot follow up the opportunities. For fifty years our schools have taken the lead in educational work for girls. Now that the time has come when the Egyptian parents are willing to give their daughters the advantage of a college training, it seems very poor policy for us to fall behind.

If we do not supply the college, the Catholics probably will. Since the trouble in France, priests and nuns have swarmed to Egypt. They are running many schools. Shall we stand back and let them take the lead in higher schools for girls? As you know, a new building has already been begun in Cairo for a college. When completed it will accommodate two hundred boarders.

Owing to lack of funds, work has been

suspended. It will take thirty five thousand dollars to complete it. As you think of this unfinished structure in Cairo, and the need of a boarding

school in Alexandria, may the Lord give you a vision of *how great an opportunity* it is for you to serve him with your silver and your gold.

Hareem Work an Important Feature of Mission Work in Egypt.

MARION A. PADEN, CAIRO.

HAREEM work is important because of the large number of people whom it touches. Not only the woman of the house who gets the daily or weekly lesson from the Bible woman is reached but her mother-in-law, or daughter-in-law, or sister-in-law or cousin or aunt, perhaps several or all of these, come in for a share in the spiritual teaching.

Then the position of these pupils makes the work important; many are mothers, and their thirst for knowledge will surely have its effect on the children. But a still greater reason for its importance is the great need of the women. Many, married as children, becoming mothers before they are half out of their teens, with household cares, heavier or lighter, what outlook for them? But the Bible woman comes, and by patient, faithful work, lovingly preaches the Gospel, and a new world is opened up. Her work is varied: to some she reads the Scriptures, to others she comes with a primer and through the intricacies and pitfalls of alphabet and vowel sounds she patiently guides till there comes a day when the pupil can read the Bible for herself. All this time, she has tried to store the mind of the learner with verses, or psalms, brought her to church services or to

the Women's meeting, taught her the real meaning of prayer, and in many cases brought her into the church.

One woman taught in the home has one son a pastor and another in the Theological Seminary. She herself, visits the homes of her town and prays and reads with the women. Lately while visiting her son (the pastor) she heard of a mourning in a Mohammedan village near by. So taking her Bible, she went over and going into the midst of the wailing and shrieking ones, she greeted them, and when they quieted a bit, soon brought out the word and read to them, probably the first time many of them had ever heard the Gospel.

Another woman who learned to read in this way, afterwards, herself, became a Bible woman. Many Mohammedan women are reached in this way, when no other agency can get into touch with them.

More Bible women are needed every where, and those who are working need our prayers that they may daily be made spiritually fit for their work, that they be taught by the Master before they teach others. Dear sisters, will you continue to pray for these teachers, for their pupils, and for the great number of unreached women whose ignorance and helplessness in sin seems to voice the cry: "No one cares for my soul!"

Opening of the Girls' School at Khartoum.

Khartoum, Sudan

Nov. 5, 1908.

Dear friends:—A letter was written you just two months ago telling of the opening of the Girl's School at Khartoum, North. Pictures are being sent to-day which show the departure for the new field of work.

No. 1 is the last load in front of the mission house



No. 1.

and the donkey boys with their donkeys ready for the young ladies.

No. 2. Coffee was brought for them just before they were ready to mount their donkeys and move on. Miriam, the black matron, is standing there with a cup of it in her hand. In the distance you can see the Mosque. This is near the mission house. As



No. 2.

Khartoum is laid out on the plan of the English flag, we are sometimes liable to be lost, but the Mosque is the land-mark. Next to Miriam is Rafiya, the all-round helper of the mission. He has been with the mission several years. Miriam was Erskin Carson's nurse.

In No. 3 the picture is but very little changed.



No. 3.

Myself and the servant are watching them leave. How interested we were in the beginning of this school which has been talked about for so long. Our hearts and prayers go with them.

No. 4 shows the young ladies really going. They no doubt have many thoughts in their minds but they are going in the strength of the



No. 4.

Lord and of course will succeed. These pictures, though not the best, will give you some idea of the appearance of things as they were. The school has been most encouraging. They now have over 40 enrolled and about twelve boarders. Having only part of the building erected they are very much crowded. May the means be provided for carrying on this work which is so helpful to the girls of this land. They have a very good Syrian teacher and the order is exceedingly good. They are reaching the most ignorant as

well as those higher up in station. They are anxious just now to reach the 50 mark and then it will be to reach 100. Of course that is the right spirit, but no one can tell the good that will be accomplished. May the Lord open the purses and increase the interest in this, the first Girls' Boarding School in the Sudan.

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We regret that no other letters from our Sudan mission have been received for this number. See Foreign Report for work being done in the Sudan.—Eds.

The Bible Work Among the Women in Alexandria from 1874 to 1896.

By *MRS. CATHERINE A. EWING, AMERICAN MISSION, CAIRO.

IN the year 1874 a little band of five Coptic men with their families moved from the neighborhood of Assiut to settle in Kermooz, an outlying suburb of Alexandria. These men had become somewhat enlightened in Assiut and were dissatisfied with the degeneracy of the Coptic church, but their ideas of Protestantism were so vague that they were not sure that its creed was even Christian. They attended the services with the decision that if they saw a cross in the church they would believe it to be christian; if the symbol of christianity were not to be found, they would remain in their ancient faith.

At that time, the Mission, not having a church building of its own, rented the church of the Scotch Presbyterian Mission. In this church the pew-ends, and parts of the wood-work about the pulpit, are carved in a design that was taken to represent a cross and convinced the men that the church was really christian. The men then made themselves known to the Missionaries and

asked for instruction. A series of night meetings were held at the several homes of the enquirers, by Mr. Strang and Mr. Ewing while Mrs. Strang, Miss Campbell and the writer visited the women regularly, teaching them to read and instructing them in the truths of christianity. This may be considered the first Bible work done among the women of Alexandria and during the same year six men and five women of this little band became members of the church, their advent being the first evidence of a reviving in that church which up to that time had had little apparent success, owing in great measure to dissensions caused by Plymonthism. One of the number, Sheikh Mikhail Galadious, subsequently became an elder in the church and led a most exemplary and useful life.

In the following year, 1875, the late Mrs. Werda Melaik was appointed to the Bible work. Mrs. Melaik was one of a Syrian family who had been left orphaned and who were received by Dr. and Mrs. Lansing into their home in Damascus. On Dr. Lansing's removal to Egypt the children whom he had

* See Frontispiece

befriended came also, and Werda married Mr. Girgis Melaik, a Copt.

In addition to her knowledge and piety Mrs. Melaik had much tact and discretion. Dr. Ewing in one of his reports writes of her: "She is in every way well qualified for this work, but can devote only a part of her time to it as she has also to attend to her family duties." Mrs. Melaik, had for a time, as assistant a young girl who had been educated in the boarding school at Assiut. Owing to her home duties Mrs. Melaik was appointed to the central part of the town while the ladies of the Mission continued to visit the Kermooz district.

In 1876 twenty women were learning to read and nineteen families were being visited. Mrs. Melaik continued her work faithfully until the massacre of 1882 when all the family fled from Egypt and settled in America.

No work was done during the summer of 1882 but it was resumed as soon as possible after the cessation of hostilities.

Among the members of the church at Alexandria was a Syrian family named Baseela. The husband was a cripple, his wife, Sitt Meriam, supported him and their only child, a beautiful young girl, by washing. The daughter received her education in the Girls' School and taught her mother to read. Sitt Meriam's health began to show the strain of her heavy work and the writer, feeling she was worthy of a higher occupation, engaged her as a Bible woman. A better choice could not have been made. Sitt Meriam became most efficient and although by this time she had become a grandmother, she went into the school daily to receive a writing lesson and in a short time was able to keep a neat record of her work. It is pleasing to note that the later years of her hard and sad life (her adored daughter died after a few

years of marriage) were brightened by the dutiful and affectionate behavior of her grandchildren, who on the marriage of one of them, gave their grandmother her first silk dress which she showed the writer with childlike delight.

There were now four Bible women employed, as the work had greatly increased. They were Sitt Werda, a Coptic; Sitt Menna, Sitt Meriam, Sitt Regnia, of Syria; the latter a former pupil of the Alexandria Girls' school. As it is not convenient or suitable for the native women to go out at night it is usual to have a weekly afternoon prayer meeting for them; this duty as well as the management of the Bible work was undertaken by the writer as Miss Feagier, then the only other lady missionary at this station, had her time entirely taken up with the two girls' schools. The women were encouraged to memorize the Shorter Catechism which many of them did and recited it at their weekly meeting.

The house visiting reaches a far greater number than the families actually on the lists as the neighboring women gather in from motives of curiosity or interest. On the occasion of the funeral of the child of one of the members a neighbor asked how much they had to pay for the service and another said: "Do you have all these beautiful prayers for nothing?"

In 1896 the writer's connection with the Bible work in Alexandria ceased on her husband's removal to Cairo but so far as she knows the Bible women at present employed in Alexandria are all ex-pupils of the Alexandria Girls' School. Thus do the various departments of the Mission, work in an harmonious whole with results not to be gauged by human foresight.

Editorial.

About New Missionaries for the Foreign Field.

Pittsburg, Pa., March 9, 1909.

At a conference of representatives of Women's Foreign Boards held in Boston recently, the statement was made by delegates from two different Boards that, in the Societies which they represented, more salaries had been pledged this year than they could find new missionaries available to make use of. I felt like rising there and then and saying, "Won't you hand those uncalled-for salaries over to us, for our case is just the opposite."

I do not mention this to argue which is the better state—a dearth of missionary volunteers or a dearth of the wherewithal to support them. But rather that we may rejoice in the missionary spirit moving in our young women at present and causing them to say, "Here we are; send us," and that we may consider our responsibility for the answer we are likely to have to make to some of them: "We cannot send you; the Treasury is empty."

Six of our foreign missionaries are laid aside at present through sickness. Two, for sufficient cause, will not return to the field. Our overworked missionaries in India and Egypt are looking anxiously to us to send them re-enforcements. They tell us that the hardest thing that a missionary is called upon to endure is not separation from home and friends, not trying climate, not uncomfortable surroundings, not bodily weariness and suffering, not even the indifference and hardness of heart of the people to whom they are ministering, but the open doors of opportunity lying all around them and no one to go in and take possession in the Master's name.

At the present writing there are two new salaries pledged, one for India and one for Egypt. The fund called "Foreign General," from which unpledged salaries must be drawn, is now taxed to its utmost capacity. So that, if more than two new missionaries are to be sent out this fall, either more salaries must be pledged or a large addition must be made to the "foreign general" fund.

It would not be wise at this juncture to mention the number of young women candidates with whom the Board is in correspondence, but, from present indications, it is safe to say that there will be no difficulty in fitting a missionary to every salary which the women of our societies can pledge before the missionary party sails in September.

In the offering at an ingathering for missions, a five dollar gold piece was found wrapped up, with this message: "Please turn this gold piece into lives." Are there any of our women who have money they would like thus transformed? We think we can work this miracle for you by sending out, in your name, messengers who will carry for you to oppressed and sin-sick women, sitting in the very shadow of death, the life-giving Gospel of Jesus Christ.

MRS. JOHN A. WILSON,
Acting Foreign Secretary of Women's Board.

230 South Fairmont St., Pittsburg, Pa.

Delegates and Visitors To Buffalo, Make Note of the Following.

Just one month more before our annual convention. The women in Buffalo, are busily planning and working to make everything pleasant for our guests—we are looking for a large number of happy, enthusiastic delegates.

WE WOULD URGE ALL DELEGATES TO SEND NAMES AND ADDRESSES AS SOON AS POSSIBLE TO MRS. J. H. BRODIE, 348 14TH STREET. It would also be advisable to state on what road you will travel and the approximate time of reaching Buffalo. This will be for the benefit of the guides who will be waiting *at each of our four stations*. IF ANY DELEGATE FAILS TO MEET WITH A GUIDE SHE CAN REACH THE CHURCH BY TAKING ELMWOOD CAR TO SUMMER STREET. THE CHURCH IS ON SUMMER STREET, A SHORT DISTANCE FROM ELMWOOD.

Delegates may go immediately to places assigned or to the church where there will be accommodations for rest and refreshing.

* * *

Meals, including a hot supper Tuesday evening, will be served in the Disciples Church, one block north of Convention Church, for 35 cents each. The food will be of the best and "home-cooked."

* * *

"There will be a reception at the close of Tuesday evening's session, at which time delegates may meet each other in an informal way. Plans are being made for an excursion to Niagara Falls on Friday afternoon also for sight-seeing trips about Buffalo and its parks, between sessions.

* * *

Our Juniors are practicing their part for the Junior rally which is to be an important part of the program.

* * *

We earnestly hope that a large number of the women of our churches all over

the country may be able to attend this convention and may receive the help and inspiration that we all need in the work.

Mrs. Ralph Croy, 185 Anderson Place
Chairman Local Com.

"As Unto the Lord"

*Is the Watch Word of the W. G. M. S.
Convention to be held in Buffalo,
May 11-14, 1909.*

No more appropriate motto could have been selected. Can we not at this meeting get a new view of our Saviour and in every song and prayer and address, think of Him as being present with us,—a *real* presence? Too often the Christian prays that Christ may be One in the midst, when he gathers with others for prayer and praise, and for consideration of plans pertaining to the Lord's work; then straight-way fails to realize that the answer of prayer actually has come into the assemblage to bless and to guide in all the deliberations. Would it not be regarded as a discourtesy, were we to ask an earthly friend to be with us at some meeting, and then to forget him? So is Christ often asked to be present with us in our gatherings and then His actual presence is forgotten, even "in the house of His friends." He may not be forgotten entirely, but when we are in the midst of affairs, we have often only a vague sense of His presence, instead of a definite realization of His nearness.

Those who are looking forward to attending the May Convention are anticipating many pleasures and privileges. One of the most blessed privileges is the opportunity of renewing former friendships and of becoming acquainted with new associates in the Master's work. "What a joy it is, to meet former friends in this gathering," said a friend at the last Convention in Pittsburg, "It seems to me just a little fore-taste of heaven, to meet with Christian friends of former days, and to talk together of what the years have brought of joy and of sorrow."

"For ye yourselves are taught of God to love one another;" and to be knit together in love" is the strength of the church. These gatherings of workers from the foreign fields, and from the home fields, from the north, and from the south, to talk over the work of the Lord, and to take sweet counsel together, will add to the strength and efficiency of the church.

But if underneath all this anticipation of Christian fellowship, there flows the steady current of the heart's best love and expectation toward the Christ, who promises to be in the midst, welcoming His friends, then all will realize His presence, and every thing will be done "As unto the Lord."

Quiet half hours have been set apart in the midst of the busiest hours of the Convention, which are to be spent in worship, and at least one half of this time is to be given to prayer.

In addition to these half hours for prayer, it has been arranged to have seasons for earnest prayer twenty minutes before the morning and evening sessions. It is urged that all attend as far as possible, and join in the prayer service. Wednesday morning's thought will be Definite Prayer, "What wilt thou?" Wednesday evening, Believing Prayer, "Have faith in God;" Thursday morning, Prayer for more laborers; Thursday evening, Agreement in Prayer; Friday morning, The Chief End of Prayer, "That the FATHER may be glorified."

If we come very close to the Heavenly Father in this Convention, and if the Christ in the midst be realized, there will result a spiritual up-lift to every one present, and there will come a revival which will be felt in every part of the church.

Not only is it a privilege to attend the Convention, but the attendance brings a special responsibility upon every delegate to help to make the Convention a power, and to transmit this power to those at home. Too often is the attention

given to a conscientious record of merely the minor details,—the number of Bible Songs sung, the names of those who led in prayer, the lesser items of business, and thus the *spirit* of the Convention is lost sight of, and so is not conveyed to those who remained at home. It was the declaring of what God had wrought among the Gentiles, that led the church at Jerusalem to send forth Barnabas to Antioch. Later, this church at Antioch had the blessed privileges of having their own Missionaries return to tell what God had done through them. It was the same encouraging story of conversions to God, causing "great joy among the brethren," which Paul constantly told, as he passed through the different churches. Societies and churches of today have the same need as those in the early centuries. Hearts are always touched by the story of what God has wrought, and with greater earnestness take up the work of saving others. Let all who attend these meetings take home the *spirit* of the meetings, glean all the facts that will be encouragement to go on in the work, bring back every thing that will promote increased interest and endeavor, and tell how God has been with the workers, and what "He has wrought through them."

(Mrs. Albert Gordon)

Margaret McCague Gordon

Prosser, Washington.

Second Vice President of the Buffalo Convention.

Miss Mary J. Campbell's new book, "Daughters of India" is meeting with a very encouraging sale. Many Missionary Societies are endeavoring to place a copy in every home in the congregation. If the people do not buy them, the society in some cases presents a book to all families that do not buy. The book shows just exactly what is being done in India in the way of Mission work and is therefore a great Educator in Mission work. Societies not hav-

ing this book for sale and distribution can get a supply from Rev. W. J. Buchanan, Monmouth, Ills., and can return at his expense those not sold. Mrs. Ray, of Henderson congregation in Monmouth Presbytery has placed a copy in every home of that congregation.

Our Next Convention.

The place is Buffalo, New York, an ideal convention city, easy of access, with beautiful homes and streets.

Near at hand is that great natural wonder, Niagara Falls, which every one should see.

The local committee is hard at work making all arrangements for the comfort and entertainment of delegates.

The hearts of our people, in this Queen City of the Lakes, are large and they are hoping for a full delegation so as to show the W. G. M. S. how well they can do things.

The program is packed with information of the Women's Work.

The secretaries will present their reports summing up the results of another year.

Some new features have been added which will be interesting.

The Model Mission study class will be composed of ladies from the four churches of Buffalo and will be presided over by Miss Julia Dixon.

The leader is prominent in church circles of New York State, well known at Chantauqua and Northfield.

The lesson from "Nearer and Further East" will be conducted by the question and answer method illustrated by maps and charts. The purpose is to show how such a class may be carried on with interest and profit.

An effort will be made to bring out the strong points of all our missions.

Ladies in costume, representing natives from mission fields, will give variety to the exercises.

In preparing the program the aim has been to emphasize the devotional side. Following the recommendation of the

last convention, hours in the morning and afternoon, have been set aside for prayer and conference.

A chain of topics on Prayer and Women of the Bible, extends through the sessions to focus the attention upon our Watch-Word "As unto the Lord."

Our Twenty-sixth convention should be more than a pleasure excursion; it should have lasting results in a more thorough consecration to the Master's work.

(Mrs. J. L.) Mary Pollock Hervey
512 W. 172nd St. New York.

Only Sixty Cents Additional.

At the close of the fiscal year many things crowd upon us for consideration. The near approach of our annual meeting, when the year's work will be reviewed, and plans for another year will be presented all are of great importance and interest to the woman who is truly interested in mission work, whether in the home land or across the seas. The contents of this magazine should impress us that we have not fulfilled all the good resolutions of one year ago. Read this number of the magazine from cover to cover and ask yourself the question—Have we any responsibility concerning the work waiting to be done in Egypt? (Egypt is no exception—it makes no more urgent appeal than India). Pioneer workers going into eternal life one by one. Their places must be filled and that without delay—young women and young men needed at once. The native church exceeding the church at home in its evangelistic work. Doors open—false religions yielding to the true religion, when it is understood. The greatest encouragements ever offered to the christian church are now set before us. The possibilities are only limited by our own consent. A year ago at Pittsburg the suggestion was made for an increase of 5 cents a month from every woman, only an increase of 60 cents a year in addition to the previous years contribution through missionary

societies. This sum to be used for missions exclusively the aggregate of such contributions would now enable our women's board to plan for increased work and provide salaries for new missionaries as never before. The sum of only *60 cents additional!* How many women hearing that calculation; that reasonable request—the simplest possible sum that could be proposed, have met the requirement? How many not at the convention and yet who read it in the magazine have responded? *If* we can afford to attend conventions we can afford also to attempt to assume some of the responsibility conventions bring to us.

Our missionary problem will be solved when we *do* more of the things we *talk about*. There never yet has been an unreasonable or an impossible plan presented, in behalf of our mission work, at the conventions or through the Women's Board, the agent of the W. G. M. S. The difficulty is we do not understand what our missionaries are saying to us. Can we afford to be negligent of this duty longer?

M. E. M.

CONVENTION BADGES.

Presbyterial Secretaries Take Notice.

In accordance with the action taken at the last Convention, (see Recommendation Three in July Magazine) badges have been prepared and may be secured from the Literature Department for five cents each. Secretaries should order early so that delegates may be supplied before starting for the Convention. Address

LITERATURE DEPARTMENT,
907 Publication Bldg.,
Ninth Street, Pittsburgh, Pa.

Railroad Rates to the Buffalo Convention, May 11-14, 1909.

The Trunk Line Association, alone, has granted a reduction in rates on the following basis: Passengers in purchasing ticket, get Certificate, (not receipt) from ticket Agent, and see that it is correctly stamped by him, also signed by the person purchasing it and going to the Convention, May 12. Hand the Certificate to the Railroad Secy. and 25 cents to pay the Railroad Official's expenses who vizes the Certificate after the Railroad Secretary of the Convention stamps and signs it.

The Certificate thus prepared entitles the person to a three-fifth rate of fare, when purchasing ticket for the return journey home, over the same route as the going journey. All going tickets must be 75 cents and above; ticket with Certificate, can be purchased three days previous to opening of the Convention. and ticket for the return journey can be purchased 3 days after the meeting adjourns. Sabbath not reckoned as one of the days in either case.

The Trunk Line Association includes the following Railroads:—

Baltimore and Ohio R. R.
Delaware and Hudson Co. R. R.
Lehigh Valley R. R.
Pennsylvania R. R.
Buffalo, Rochester and Pittsburg Ry.
Delaware, Lackawanna, and Western R. R.
New York Central and Hudson River R. R.
Philadelphia and Reading R. R.
Central Railroad of New Jersey.
Erie R. R.
New York, Ontario and Western R. R.
West Shore R. R.
Chesapeake and Ohio R. R.

Mrs. Samuel Yourd, R. R. Secy.
625 Highland Ave. Carnegie, Pa.

A Message from Mrs. E. M. Hill.

Because of physical weakness of the past months it has been impossible for me to make any response to the scores of helpful messages and other tokens of loving remembrance that have come to me from friends and societies in the home land and from foreign parts.

I therefore ask that these sympathetic friends will please accept this public acknowledgement of my sincere appreciation of the evidences of their loving thought. They surely have been used of the loving Father as elements in the promised strength he has so freely granted in my time of weakness.

Those whose intercessions have been made in my behalf will be interested to know that progress, though slow, is

being made toward better conditions physically.

"I thank my God upon all my remembrance of you * * * * for your fellowship in furtherance of the gospel" and for the "effectual fervent" prayers of the "righteous" which "availeth much."

Very cordially yours
(Mrs. E. M.) Mary M. Hill.

"The Church in Egypt paid about 79 per cent of the expense of evangelistic work in the country last year and the United Presbyterian of North America about 21 per cent." R. S. McClenahan, Assiut College.

Every Junior Society and Band in the church should by this time have sent its annual report to the Presbyterian Junior Secretary. If not, report membership and contributions direct to the General Secretary.

Study for the Month.

MAY: OUR MISSION WORK IN EGYPT AND THE SUDAN.

Text: I can do all things through Christ which strengtheneth me. Phil. 4: 13.

Scripture Lesson: Isaiah 35th chapter.

Pray for our Mission work in Egypt and the Sudan. Pray that the call for more laborers be speedily heard by the Church at home.

Roll call—Missionaries in Egypt and Sudan; where located.

The Study of the Month—Egypt.

1. The Influence of Boarding School training on the girls of Egypt.
2. What Missions have done for the home life in Egypt through the pupils of the schools.
3. The value of Medical Evangelistic trips or medical work on the Nile.
4. Hospital work; or how it reaches Mohammedans.
5. The growing spirit of liberality in the church of Egypt.
6. Sketches of Bible women who have helped to evangelize Egypt.
7. The Fowler Orphanage.
8. Hareem work an important feature of Mission work in Egypt.
9. The great need of a Girls' College at Cairo and Alexandria.

The Sudan Missions.

Our Missions in the Sudan.

- (a) Industrial.
- (b) Medical.
- (c) Educational.

How are these received by the natives? What hindrances beside the Islam religion to Christian work in Sudan.

Questions for the Leader:

1. Name the Missionaries and wives in Sudan.
2. Who of these are supported by the Women's Board?
3. How many Hospitals in Egypt and where located? In the Sudan?

The thorough study of the Mohammedan world in three successive lessons preceding the study of Egypt should be of great value at this time.

Leaflets.

APRIL AND MAY.

Price for the entire set 15 cents.

Historical Sketch of Freedmen Work	3c.
Questions and Answers—The Freedmen	2c.
Historical Sketch of Indian Work	3c.
Questions and Answers—The Indians	2c.
Questions and Answers—Egypt	2c.
Medical Work in Egypt	3c.
Educational Work in Egypt	2c.

Foreign Report may be secured from Rev. Charles R. Watson, D. D., 200 North 15th St., Philadelphia, Pa.

Twenty-Sixth Annual Convention

Of the Women's General Missionary Society of the United Presbyterian Church of North America, May 11-14, 1909, First United Presbyterian Church, Buffalo, N. Y.

REV. J. R. LOGUE, D. D., Pastor.

Programme.

TUESDAY EVENING.

"Whatsoever ye do, work heartily as unto the Lord." Col. 3: 23.

ORGAN PRELUDE.

7:45—Opening Prayer and Praise Service. "As Unto the Lord." Mrs. J. S. Dague, presiding.
Anthem by the Choir.

8:00—Greetings from Buffalo, Mrs. J. R. Logue.
Response, Mrs. J. S. Dague.

SOLO.

8:20—Address of President, Mrs. J. L. Hervey.

PSALM.

Appointment of Committee on Credentials.
Announcements.

Prayer and Benediction, J. R. Logue, D. D.

SOCIAL HOUR.

WEDNESDAY MORNING.

8:40—Morning Prayer. Prayer Definite. "What Wilt Thou?" Mark 10: 51.

9:00—Praise Service.

9:05—Reading of Minutes.

Program presented for adoption.

Report of Committee on Credentials.

Roll Call.

Appointment of Committees.

9:45—Annual Reports.

Statistics, Mrs. Caroline Porter Hill, Statistical Secretary.

Our Records, Mrs. J. D. Sands, Recording Secretary.

The Treasury, Mrs. J. B. Hill, Treasurer.

10:30—Morning Worship. "One Thing Needful," A Practical Application. Luke 10: 38-42. Mrs. John M. Reed, Presiding.

11:00—Finance Committee, Mrs. H. C. Campbell, Chairman.

11:20—Open Hour.

Closing Prayer.

12:00—Adjournment.

WEDNESDAY AFTERNOON.

1:00—Special Conference of Committees.

Presbyterial Thank-Offering Bearers and Secretaries will meet with Mrs. Mary Clokey Porter, General Secretary.

1:30—Devotional Service, Mrs. W. M. Hopping.

1:35—"No Surrender." Mrs. R. C. Morton, Temperance Secretary.

2:00—Afternoon Worship, Consecration — "As long as he liveth he shall be lent to the Lord." I Samuel 1: 28. Mrs. H. W. Crabbe, Presiding.

2:30—Model Mission Study Class. Topic: "Nearer and Farther East," conducted by Miss Julia Dixon.

3:15—Where do our Home Missionary Pastors live? Our Responsibility, Mrs. George W. MacDonald, Parsonage Secretary.

3:30—Our Literature, Mrs. J. A. Crawford, Secretary.

3:45—"Our Corner Stones," Mrs. J. A. Alexander, Young Women's Secretary.

4:00—Junior Rally. "Question Box" on Junior Work. Mrs. N. Wylie Stevenson, Junior Secretary, Presiding.

5:00—Prayer.

Adjournment.

WEDNESDAY EVENING.

7:20—Evening Prayer. The Secret of Believing Prayer—"Have Faith in God," Mark 11: 22-24.

7:45—Thank-Offering Service.

Anthem by the Choir.

7:55—Topic: Gift Worship, led by Mrs. Mary Clokey Porter.

Address, "Value of the Thank-Offering,"

Re-Consecration Service, by the Delegates.

THURSDAY MORNING.

8:40—Morning Prayer. Prayer Provides Laborers. "Pray ye the Lord of the Harvest," Matthew 9: 37-38.

9:00—Praise.

9:05—Reading of Minutes.

9:10—Roll Call.

9:15—The Women's Missionary Magazine. Secretary and Treasurer's Report. Mrs. S. M. Kelso.

9:40—The Tenth Anniversary Report from the Junior Missionary Magazine, Mrs. John A. Wilson, Editor.

The Junior Message, Mrs. N. Wylie Stevenson, Business Manager.

10:00—Open Hour for Discussion.

10:30—Morning Worship. The Open Vision, John 20: 1-18. Mrs. I. N. Paxton, Presiding.

11:00—Report of Nominating Committee.

Election of Officers.

Report on Place.

Report on Recommendations.

General Business.

Prayer.

12:00—Adjournment.

THURSDAY AFTERNOON.

1:00—A Literature Conference.

1:30—Devotions.

1:35—United Presbyterian Women's Association,
Mrs. H. C. Campbell, President.2:00—Afternoon Worship. Young Women's Call,
Esther 4: 14.2:30—A Generation Free-born, Mrs. Samuel Yourd,
Freedmen's Secretary.

An exhibit of work done in Freedmen's Schools.

3:00—Symposium, How and why I became interested
in Missions, by six persons. Mrs. J. S. Dague,
Presiding.3:30—A glimpse of our Mission Fields, represented
by persons in native costume. Mrs. J. A.
Alexander, Presiding.4:00—The Cry of the Multitude in India, Miss M.
J. Campbell.Awakening of Womanhood in Egypt, Miss Helen
Ferrier.

Prayer and Praise.

5:00—Adjournment.

THURSDAY EVENING.

7:10—Evening Prayers. Power of United Prayer.
"If two of you agree," Matthew 18: 19-20.7:30—Evening Worship. Relation of Women to
the Gospel."And many of the Samaritans of that city
believed on Him for the saying of the women
which testified." John 4: 39.7:45—Our Answer to Last Year's Call from the
Foreign Field. Mrs. John A. Wilson, Acting
Foreign Secretary.

Message from the Field, Maria White, M. D.

8:30—What We Have Done for Home Missions,
Mrs. H. C. Campbell, Home Secretary.

9:15—Prayer for Missionaries and Their Families.

Adjournment.

FRIDAY MORNING.

8:40—Morning Prayer. The Chief End of Prayer.
"That the Father May Be Glorified," John
14: 13.

9:00—Praise.

9:05—Reading of Minutes.

9:15—Report of Committee on Resolutions.

Presentation of Officers.

10:30—Morning Worship. Woman's Place in Chris-
tian Work. "Phoebe, our sister, servant of
the church," Romans 16: 1, 2. Jennie
Turner, M. D., Presiding.

11:00—Unfinished Business.

Prayer and Song.

Benediction.

Adjournment.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.*Whose Box?*

Forgotten and forlorn I live
Upon a dusty shelf.
And feel so downcast and so sad
I hardly know myself.
A thank-offering box am I,
And better days have seen
For copper, silver, yea and gold
Within my walls have been.

Now, I am empty—no not quite,
For something you may hear
A mournful jingle from my depths
By pennies made—I fear.

I scorn not pennies—no indeed—
Their worth too well I know;
But *two cents only* in a box
Does make one's spirits low.

The missionaries say indeed,
Pennies to dollars grow.
But Christian people ought to give—
We need their money so.
And thus in emptiness I wait
And dustier grow each day
While heedless of my silent plea,
They round me work and play.

—Selected.

Whose Box Am I?

By M. C. P.

Clean, bright and happy here I live
Upon a mantel shelf—
And feel so cheerful all the day
With every thought of self.

A real thank-offering box am I
And joyous days have seen
"For copper, silver, yea and gold
Within my walls have been."

But now, these gifts are doing good
In many needy lands
While here I wait for richer gifts
Given by willing hands.

My owner loves her Lord so well
And all her neighbors too
She gives me something day by day
To spread the gospel true.

She handles me with care, because,
I fill my mission well.
I'm always here for eyes to see
And of God's love to tell.

When others take me up and read
The message that I give,
They stop and think of Him whose love
And blessings help them live.

And then in gratitude they place
Their gifts within my walls
Where they are safely kept until
"Ingathering Day" next Fall

What a Thank-Offering Box should not be.

Hidden away and forgotten:

Set in a dark corner and neglected:

Used as a mere childish toy and
regarded as being too undignified to be
used by adults:

A subject of ridicule by the selfish
and indifferent:

A receptacle for only an occasional
offering.

A bank from which to borrow pennies
and nickles and fail to pay:

A place to hide away a few offerings
until the "Ingathering Day" when a
more generous offering may be added—or
not—as the holder decides.

What Every Thank-Offering Box Should Be.

Kept in sight, as a constant reminder
of God's goodness and mercy:

A stimulant to liberal giving to the one
who is able to place therein day by day
or week by week only the least valuable
coins, or to the one who is financially
able to give the largest coins:

A destroyer of selfishness and greed in
the Christian heart:

An example in giving to all who may
look upon it:

An appeal from the spirituality needy
brothers and sisters in all the missions
fields:

A voice crying,—“Give!” “Give!”
until the whole world shall know and
accept Christ as its Lord and Saviour:

A real “blessing” box to every holder.

A Hopeful Sign.

In April 1907, forty-two thousand Senior and about twenty thousand Junior thank-offering boxes were sent out to societies in which to gather the Silver Anniversary Offering for the following year. As a result \$76,000 came into the Lord's treasury, for the Convention May, 1908. These boxes were expected to be used for at least two years, hence not many orders for boxes were received during last year. The demand for boxes since the “Ingathering Days” last fall indicate that the societies are preparing for a large offering next fall which is a most hopeful sign. Nearly 10,000 Senior and Junior boxes were ordered previous to March 1st.

In studying the Thank-Offering blanks as filled in by societies from year to year the fact is very plainly brought out that where the boxes are used the total offerings are each year gradually *increasing*.

LESSON:—Every society should make practical use of the boxes and thus enlarge the offerings given for women's work.

**Pray! Pray! Pray!
Study! Study! Study!***An Appeal.*

From every worker in the mission fields comes the pleading cry—“Pray for us.”

Are not the missionaries seeing the need of the hour from the right view point?

What saith the Scriptures?—

The effectual fervent prayer of a righteous man availeth much. James 5: 16.

Who, then is not willing, yea anxious to pray and pray fervently for the success of missions?

True—it takes time to pray and the days in this busy, busy age are so full and so short:

But are you not in direct line with the purpose of God in giving you life, when you give time each day for fervent prayer for His cause?

True—one has to keep in very close touch with the Holy Spirit to learn how to pray fervently: But the way to the Holy Spirit is always open. He is ever near and ready to help "your infirmities," Whether you need Him in the busy hours of the days, or in the silent waking hours of the night

True—One has to know the needs of Missions to pray intelligently and fervently: But the church papers and the Missionary Magazines which so plentifully abound in the latest news from the fields are within your reach.

Why then not study them to know the needs?

WHAT IS WRONG WITH THE CHURCH TO DAY?

Not too much machinery, but too little praying and knowing. Not too much serving, but too little intelligent praying.

Not too much giving but too little fervent praying over the gifts.

WHAT IS THE REMEDY?

Real knowledge of the work God has given His people to do, and a willingness to do it.

STUDY TO KNOW, and you will pray and pray intelligently.

STUDY TO KNOW, and you will serve and serve faithfully.

STUDY TO KNOW, and you will give and give liberally.

STUDY TO KNOW, and you will GO or Send a substitute speedily.

Reader. will you not resolve now to study missions at least one half hour every day, that your praying, serving, giving, going, or sending, may be acceptable in God's sight?

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

How to Organize a Junior Society.

Perhaps some may think this article unnecessary after all these years of Junior effort in the church but it is a question which frequently comes to the secretary to answer.

We will not take space to tell of the preliminary work necessary in getting ready to organize. These suggestions

will be found in "Helpful Hints for Junior Leaders" which will be sent free to any one applying for it.

We will suppose the junior superintendent and her assistants have been chosen by the Women's Missionary Society or by the pastor and session.

An unusual and happy incident was brought to me by letter, a few days ago, of one who is studying and preparing herself for junior work and says: "I

expect to go to my pastor and offer my services, hoping to be permitted to interest the children in this line of work." Oh, for others to volunteer for this work so full of promise and reward!

After the superintendent has been chosen, the place of meeting plays a very important part in the success of any society. Plan to make the room in which the meetings are held as bright and cheery as possible, never have thirty or forty juniors meet in an auditorium large enough to hold several hundred. If there is no other way, curtain off a portion of the church or hold the meeting in your own home.

First begin with the Little Light Bearers which includes all children under six years of age. These are made members by the annual payment of twenty five cents by the parents, when a beautiful certificate of membership is presented. Usually only one meeting a year is held, in June, called the Little Light Bearers Reception, at which time new members are received and those over six are transferred to the active membership of the Junior Society.

In regard to age limit in the Junior Society, from six to fifteen is given in the constitution; of course discretion must be used in this matter as some children are older at twelve than others at fifteen. If the society is large and formed of different ages it should be subdivided into circles with a leader for each circle. The best results have been obtained from Societies organized in this way as will be seen in future articles.

If the juniors are asked to sign the pledge they should be made to fully understand what it means and the importance of keeping it.

Parents should be consulted and their permission gained before allowing the Juniors to sign it. The constitution should be presented and fully explained to the Juniors before adoption. It is well to have your Presbyterial Junior secretary present or some one well informed about Junior work.

In selecting the officers they are usually taken from the older members; or where circles are formed each circle may have its own officers. Committees should be formed, not too many at first but added to from time to time as the children learn.

The society should sustain a close relationship with the Women's Missionary Society and with the Young Peoples' Society. At the age of fifteen the Juniors are graduated into the Young Peoples Society, or Intermediate where there is one, and the women's society should be on the alert to see that the young women are also graduated into the young women's missionary society, or formed into mission circles of their own that they may be kept in touch and interest with the women's work. Just here is where we lose so much talent that might be used in our work.

No society is well organized without its honorary membership circle. This is quite necessary to the success of the society. The fees of 25 and 50 cents or one dollar a year, as the case may be, gives the society a contingent fund which enables it to do more efficient work, because able to buy necessary supplies. Every society should have a contingent fund. Under no circumstances should the children's missionary money be used for anything but for missionary purposes.

In country districts where the children are so scattered, successful junior meetings have been held three quarters of an hour before or after Sabbath School. Others have held monthly meetings on the same day as the women's missionary society and others on Saturday afternoon, when the farmers are in town.

But the plan that has worked best is where "Rural Circles" have been formed in different sections all under one general superintendent with quarterly meetings at the church. If there are any better plans we will be glad to hear of them. Will the Junior Leaders remember this department belongs to them and we do want questions and suggestions and methods from many.

Let us have many suggestion on how to conduct devotional exercise and develop the devotional spirit in the child.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM
THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK
IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S
SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

OUR SPECIAL WORKERS.

Miss Sue Cooper White, Gujranwala,
Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson,
North Carolina.

(5) A convert to tell what Christianity
has done for her people.

Decorate with our own and Egyptian
flags. Have pictures of missionaries,
people and places.

"Out of Egypt Have I Called My Son."

"Suggested Program for May."

ADAPTED FROM "SIXTEEN MISSIONARY PROGRAMS" &c.
BY MRS. MARY CLOKEY PORTER.

TOPIC:—EGYPT AND THE SUDAN.

SING:—No's 174; 193; 195; 197.

PRAYER:—for spiritual and bodily
strength of our missionaries and for
recruits.

SCRIPTURE LESSON:—Philip and
the Eunuch.—*Acts 8.*

ROLL CALL:—See Questions and an-
swers on Egypt.

PROGRAM.

1 A trip from New York to Egypt
and the Sudan.

(a) Places visited. Alexandria, Cairo,
Tanta and Benha, Mansoura, Zagazig,
Assiut, Luxor, Khartoum and Doliab
Hill.

(b) People met:—

(1) A priest to tell of their religions.

(2) A woman to tell of the conditions
of women.

(3) A child to tell of child life.

(4) A Bible reader to tell how the
gospel is carried to the families.

Items from Buffalo.

There are three circles of King's
Daughters in the First Church, Buffalo,
and the following plans come from the
Willing Worker's Circle, Miss Elinor
Forbes, President.

"We organized six years ago with
twenty members and now have over
thirty. We meet the second Tuesday of
each month at 7:30 P. M. and our dues
are 10 cents per month. The first part of
the evening we spend in sewing. Just
now we are making garments for the
children's hospital in the city.

One year we made quilts and sold
them, another year aprons. We like
the idea of sewing first, for it gives us
a chance to have a little visit with one
another and for all the girls to be pres-
ent before time for devotional exercise.
This is led by our vice president and
consists of Scripture reading and prayers,
and is followed by our program planned
by our program chairman. Just now
we are reading aloud: "Daughters of
India," by Miss Mary J. Campbell, and
enjoy it very much.

After the program we have roll call
and every girl responds with a verse

from memory. Then follows our business meeting and after adjournment we have a social time. Each girl takes her turn in entertaining the circle, either at her home or the church, and serves light refreshments.

We have tried several plans for raising money. One year we had an apron sale, other years we have given entertainments; this year we are getting out a recipe box, that is, we have the recipes printed on little cards and indexed in the box. Our flower committee has charge of the flowers for the church every third month and send them to the sick after the services."

A Wireless Message from California.

My Dear Young Women:—We are in the midst of another year, and what does it mean to us? A life more fully consecrated to His service? God grant that it may be so. There is a wider field of service open to the young people of the United Presbyterian Church today than ever before, and unless we consecrate

ourselves wholly to Him we cannot be used by Him as He wishes. I wish you could see this little corner of California, as it is now in all its beauty. Our city is on a hillside with other hills encircling it and all are carpeted in velvety green, dotted with great patches of yellow poppies. Stretching away from the hills on every hand more green and gold appear in the foliage and fruit of the lemon and orange orchards. In the fields that lie between the orchards the gardeners are caring for an almost endless variety of vegetables, which we enjoy so long before you have the least intimation of the approach of spring.

But most beautiful of all are the flowers that grow in riotous profusion around every home.

The calla lillies can be seen lifting their stately, snow white heads from the hedges that border the side walks and separate the lawns, and other flowers with petals and foliage as delicate in coloring and texture as if they had been grown in hot houses.



MISS TORRANCE'S CHURCH HOME.

I could tell you much more about our beautiful country but you will want to know something about our work.

We wanted recently to raise money to furnish a room in the chapel for a Sabbath school class of boys, and in order to accomplish this we gleaned a walnut orchard one day and cleared \$2.50. Another time we picked wool and made \$2.00. We took it as it was pulled from the sheep and after washing it thoroughly, we separated it, taking out all the little black specks and knots, leaving it white and soft as you see it in the basket in front of our pretty church home in the accompanying picture. As we were working with the wool I thought, how much this resembles the sinner; before he comes to Christ his life is all tainted with sin, nothing beautiful about it, but having been washed in the blood of the Lamb, what a change!

At our last communion we received thirteen into the church. Six on profession of faith and all from the Sabbath school.

I think I have never been so burdened for souls as I have been this year. God has committed so many to our care, and while I thank Him for it, I feel my weakness to do the work.

Since I wrote asking your prayers for Mr. and Mrs. Glover and their family, we have received their oldest son and two of their grand children into the church. Keep on praying, there are still more to come. Mr. Glover has not been well and at times we fear that his days are few, but believe he is ready to meet his Savior when He comes.

With best wishes for all of you whom I try to represent and asking a place in your prayers I am,

Yours in the Master's service
Anna L. Torrance.

New Societies.

Our Young Women's Secretary reports the following new societies.

One in First Dayton, Ohio, congregation; another in East Cleveland, Ohio with eleven charter members and more to follow and one in Leechburg, Va. with eleven girls in their teens.

Why Does the Senior Society Not Appeal to the Young Woman?

MRS. JOHN FERGUSON, BUFFALO, NEW YORK.

The Senior Missionary Society of the present, is a thoroughly organized, aggressive body of older and more experienced women. The average Women's Missionary Society consists of the most earnest, capable women of the congregation.

Years of experience and opportunity have made them conversant with missionary literature and with the methods of the General Missionary Society.

... The great missionary movement, among the women of the church, is two fold.

It is to touch the lives of the uninterested, and to carry the gospel where it is not. But of equal importance is the educating and developing of those already members of the church; but not enlisted in active missionary effort. Experience has proved that young people are best developed when classified according to age and present attainments. Our great public school system demonstrates this fact. Our Sabbath Schools are operated most successfully on this plan.

May we not infer that the Senior Missionary Society has failed to interest the young women of the church because, in the Master's plan, there is other work for them to accomplish. Not necessarily a different, but a separate, work.

The great awakening among our young women, the increasing organization of Young Women's Missionary Societies, the efficiency with which their young minds and hearts are comprehending the great missionary plan, since they have been given a separate work, are proofs of this fact. That the Senior Missionary Society has failed to appeal to the young women is evident, since investigation has proved that the greater part of the fifty thousand unorganized women of our church, are among the young. When this fact was thoroughly comprehended, and a separate work assigned to the young women, results were evident and gratifying. Young Women's Missionary Societies are organizing in every part of the church; already work is being accomplished which proves the capability and devotion of our young women, when rightly classified.

America the Beautiful

O, beautiful for spacious skies,
For amber waves of grain,
For purple mounted majesties
Above the fruited plain!

America! America!

God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

O, beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness?

America! America!

God mend thy every flaw
Confirm thy soul in self-control
Thy liberty in law? —Katharine B. Bates.

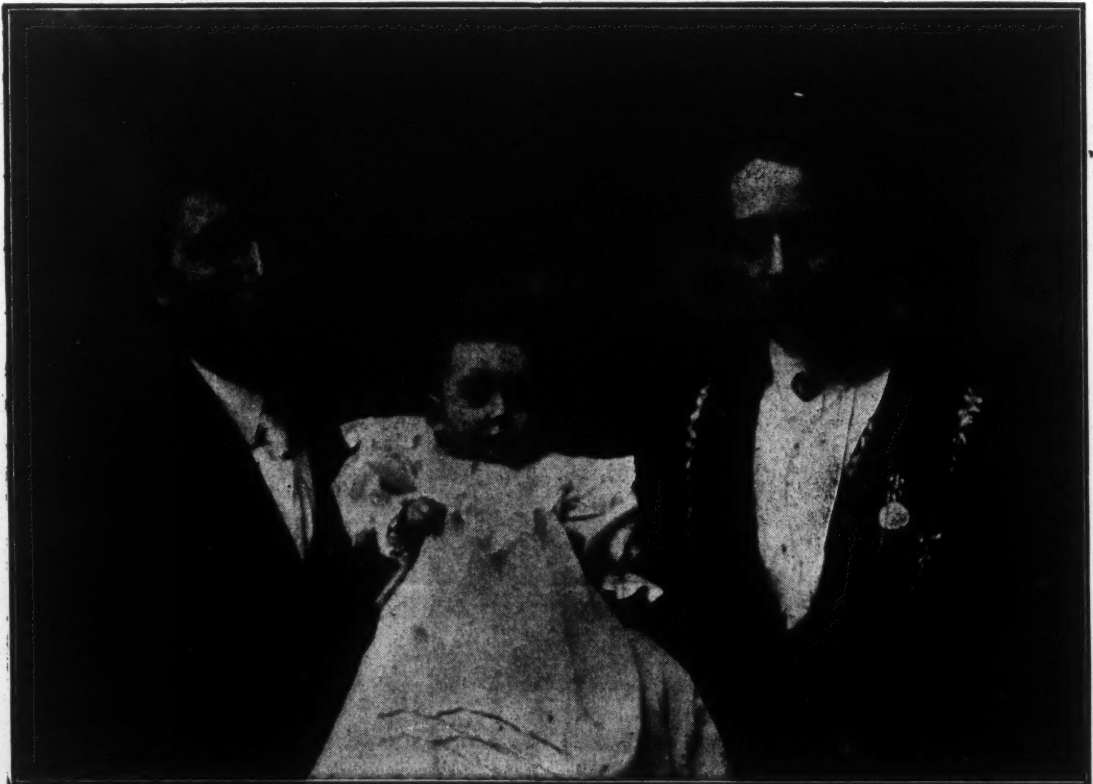
Home Missions are the Very Salt of Our Civilization.

8



MISSION SABBATH SCHOOL OF McDONALD, PA.

9



REV. AND MRS. HENRY GARROU AND BABY, ALBA LINA,
McDONALD, PENNA.